

WHO IS GOD OF THE GITA?

IS IT THE INCORPOREAL SHIVA-SHANKAR OR THE CORPOREAL KRISHNA ALIAS BRAHMA?

IS GOD OF THE GITA INCORPOREAL OR CORPOREAL?

Shrimad Bagwad Gita is called the crown jewel among all the scriptures, but who is the narrator of the deepest knowledge mentioned in this great book (*granth*)? What is the form of that Giver of knowledge? Nobody knows this in a true sense. Had they known it where was the need of making various different commentaries on the Gita? On one hand Krishna is said to be complete with 16 celestial degrees and on the other hand he is shown in the Copper Age complete with 8 celestial degrees. It is also said that Krishna narrated the Gita in the end of the Copper Age. So, will the Iron Age devoid of celestial degrees be established through the Gita? Because of these kind of dualistic thoughts the true secret of the Gita just remained incognito.

Finally, who is the narrator of the true secret of the Gita? It is the Giver of the knowledge of the Gita Himself. The proof of this has also been mentioned in the Gita itself, that the Creator of the Gita is *ajanmaa*, *abhoktaa* and *akartaa*. Because of this *svadharma* (religion of the self) is established. According to the scriptures, the worship of Shri Krishna is shown in the form of a child in the temples and homes. Well, how can a child explain the deep knowledge of the Gita? Krishna, who comes in the cycle of birth and death himself attains the status of a deity complete with 16 celestial degrees through this knowledge of the Gita. So, Krishna himself is creation of the Gita and not the creator. Then who is the creator of the Gita? It is the Supreme Father Shiva, the embodiment of the incorporeal Point of Light Himself. Shiva is *akartaa* and *avyakt* (subtle) along with being *ajanmaa* and *abhoktaa*. But the incorporeal Shiva, the Point can't do anything without any support, without any corporeal personality (*muurti*). That is why the incorporeal Supreme Father Shiva certainly has to enter some corporeal being and perform His task [through him]. That corporeal personality is no one other than Shankar. Shiva and Shankar are two different souls, but Shankar himself becomes incorporeal, vice less and egoless equal to Shiva and in this corporeal one, the Incorporeal One Himself [i.e.] Shiva-Shankar Bholenath is the Giver of the knowledge of the Gita. The Creator of the Gita is the incorporeal Shiva-Shankar Bholenath, it isn't the corporeal creation Shri Krishna.

It has been said in the Vedic literature (Kathopanishad 1.3.3-4):

*Aatmaanam rathinam viddhi shariiram rathameva ca.
Buddhim tu saarathim viddhi manah pragrahameva ca.
Indriyaani hayaanaahurvishayaansteshu gocaraan.
Aatmendriyamanoyuktam bhoktetyaahurmaniishinah.*

Meaning: "Every person is riding on this chariot in the form of physical body and the intellect is its charioteer. The mind is the reins and the *indiryaan* are the horses. In this way, because of the company of the mind and the *indiryaan*, the soul is the seeker of happiness or sorrow. This is what the great thinkers say."

Who is Supreme Father Supreme Soul?

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WHO IS THE SUPREME FATHER SUPREME SOUL?

THE GURU OF THE GURUS:

Gururbrahma gururvishnuh gururdevo Maheshwarah.

Guruh saakshaat parabrahm, tasmai shri guruve namah¹.

According to the beliefs in the scriptures, 33 crore (330 million) deities are originally the extensive form of the Trimurti - Brahma, Vishnu and Shankar. There is no doubt that there is no power in comparison to these three personalities (*murti*). The creator of the world Brahma, the sustainer Vishnu and the destroyer Shankar are also gurus through their own form, in their tasks, but according to the *shloka* (verse) [mentioned above] the topic of bowing before some '*Parabrahm²*', the Guru of the gurus and the Guru of the three personalities as well, meaning '*saakshaat guru*' (the Guru incarnate) comes up. Now who is that *Parabrahm Guru*? It is extremely important to understand some topics in order to know that supreme power.

THE MEANING OF OM:

According to the Hindu belief, the entire Hindu population is actually divided into three main categories: the '*Brahmasamajis*', the ones who believe in Brahma; the '*Vaishnav*' community, the ones who believe in Vishnu, the '*Shaiv*' or community of '*Rudra*', the ones who believe in Shankar. But the surprising thing is that the ability to perform the task of all the three - Brahma, Vishnu and Shankar is present in all the human souls who consider themselves to be different because of the differences of these communities. The power to establish, the capacity to sustain or the power to destroy, these basic qualities of the three personalities are contained in every soul according to their capacity. This is why at many places in the scriptures, the soul has been addressed as '*Om*', the representation of the three personalities. The very meaning of *Om* is Brahma's '*a*', Vishnu's '*u*' and Mahesh's '*ma*'. *A*, *u* and *ma* of Brahma, Vishnu and Mahesh (another name of Shankar) form the word '*Om*', but this meaning connects us to one more secret. We did understand the meaning of *Om*, but what is the meaning of *Omkar*? *Omkar* means the task of *Om*, meaning (*a*) Brahma's task of establishment, (*u*) Vishnu's task of sustenance and (*ma*)

¹ Brahma is guru, Vishnu is guru and Shankar is guru, but even those gurus bow before the guru of the gurus, the Guru incarnate named Supreme Brahma (*Param Brahm*).

² Supreme Brahma

Mahesh's task of destruction and the Lord of these tasks is Omkarnath. Though the tasks of Brahma, Vishnu and Shankar are different, their tasks are interconnected. Along with the tasks, the three personalities are also interconnected, but who is that *Parabrahm* who keeps their tasks combined in a benevolent form, which is the power that unites these personalities? Actually, that benevolent power itself is the main reason behind the existence of Brahma, Vishnu and Shankar. That supreme power is the Supreme Father Supreme Soul Shiva alone; but Shiva doesn't mean Shankar. In fact, Shankar is a deity and Shiva, the Point of Light is the Supreme Father Supreme Soul. The *Shivling*³, the bigger memorial of that very Point of Light Shiva, has been kept in the temples for the convenience of worship.

DIFFERENCE BETWEEN THE SUPREME FATHER SUPREME SOUL AND A DEITY SOUL:

Till today we have regularly heard the name of Shiva-Shankar in the great mantras⁴, Vedas and scriptures. Shiva's name is always before and Shankar's name is after. It is never said Shankar-Shiva. It is always said *Shiva ling*, not *Shankar ling*. The third eye shown on the forehead of Shankar is also called *Shiva netra*, not *Shankar netra*. What is the reason? Why is Shankar shown to be doing *tapasyaa*⁵? In whose remembrance is he immersed? One thing is clear from all these questions, [it is] that the word 'Shiva' has been given more importance than the word 'Shankar' in the Vedas, scriptures and other Puranas. Some verses about it have been mentioned in the Gita, which clarify this topic:

Kaankshantah karmanaam siddhim yajanta iha devataah.

Kshipram hi maanushe loka siddhih bhavati karmajaa. (Ch.4, shloka 12)

Kaankshantah (the people who desire) ***siddhim*** (the accomplishment) ***karmanaam*** (of the actions) [performed] ***iha*** (in this world) ***yajanta*** (worship and perform *yagyas* and so on) ***devataah*** (for the deities) ***hi*** (because), ***maanushe loka*** (in the human world), ***siddhih*** (success) ***kshipram bhavati*** (is attained quickly) ***karmajaa*** (from the actions) [performed].

Antavat tu phalam teshaam tat bhavati alpamedhasaam.

Devaan devayajah yaanti madbhaktaa yaanti maam api. (Ch.7, shloka 23)

Tu (in fact), ***tat*** (the) ***phalam*** (fruits) [received] ***teshaam alpamedhasaam*** (by those dim-witted and ignorant people) ***bhavati*** (is) ***antavat*** (perishable) {because} ***devayajah*** (those who sacrifice [things] for the other Brahmin deities) ***yaanti*** (find) ***devaan*** (the deities) {and} ***madbhaktaa*** (those who worship Me) ***api*** (just) ***yaanti*** (find) ***maam*** (Me), {meaning the God-Goddess form of *Ardhanaariishwar*⁶ Shiva}.

It is clear from both these verses that the deities are separate and the Supreme Father Supreme Soul is different. Therefore, those who worship the deities meet the deities and those who worship the Supreme Father Supreme Soul meet Him. Brahma and Vishnu are also deities. Shankar is also Mahadev, the deity of the deities, but he isn't *Parabrahm* (the Supreme Brahma), the Supreme Power. That *Parabrahm* Shiva is even the Guru of Shankar. The Supreme Father Supreme Soul is before the deities, this is why the name Shiva comes before Shankar. It is said Shiva-Shankar. Shiva is even the Creator of the three personalities (*muurti*). Actually, Brahma, Vishna and Shankar are a gateway, a means, a medium. The Supreme Father Supreme Soul Shiva Himself enables the task of establishment through Brahma, sustenance through Vishnu and destruction through Shankar to be performed; this is why it is said "*Shiva Parmaatmaay namah*"⁷. It has been mentioned in the Gita as well:

Avibhaktam ca bhuuteshu vibhaktam iva ca sthitam.

Bhuutabhartru ca tat geyam grasishnu prabhavishnu ca. (Ch.13, shloka 16)

Tat (that Supreme Soul) ***avibhaktam*** (is indestructible, meaning undivided), ***ca*** (still) ***sthitam*** (He is) ***vibhaktam*** (divided) ***iva*** (in a way) {in the form of the power of remembrance} ***bhuuteshu*** (among the living creatures) ***ca*** (and) {in this way} ***geyam*** (He is considered as) ***bhuutabhartru*** (Vishnu, the sustainer of living creatures), ***grasishnu*** (Shankar, the destroyer) ***ca*** (and) ***prabhavishnu*** (Brahma, the creator).

³ Oblong shaped stone worshipped as the form of Shiva in the path of *bhakti*

⁴ A sacred verse or text, especially of the Vedas

⁵ Intense meditation

⁶ The half male and half female form of Shiva

⁷ Bow to Shiva, the Supreme Soul

The Creator of even Brahma, Vishnu and Shankar is the Supreme Father Supreme Soul Shiva; this is why all the human beings and all the deities remember Shiva. It is this very Supreme Father Shiva whom Shankar, the highest deity (*Mahadev*) also remembers. This is the reason why Shankar is always shown [sitting] in remembrance, meaning *tapasyaa*.

THE NAME OF THE SUPREME FATHER SUPREME SOUL:

Both good as well as bad *sanskaars*⁸ are contained in every soul, though to a greater or lesser degree or they are different, all the souls, especially the human souls certainly have both kind of *sanskaars*. It is because of these very *sanskaars* that a human soul performs noble actions sometimes and performs sinful deeds sometimes. Sometimes it performs a great task and sometimes wicked [actions]; sometimes it performs harmful actions for the self interest, meaning its chariot i.e. body and sometimes it also performs beneficial actions for the benefit of others. This is why a soul doesn't have any name because any name is given based on the actions [performed] and the fruits of every action of the soul are different. This itself is the main difference between the Supreme Father Supreme Soul and the soul. No task of the Supreme Father Shiva is harmful, the fruit of every action performed by Him is always beneficial. This is why He has been named 'Shiva' in the scriptures. The very meaning of Shiva is beneficial. If we see the word 'Shiva' in the Sanskrit form, the word 'Shiva' is made of two small words: *Sh+iva* = Shiva. 'Sh' means *shubh* (auspicious), meaning benefit and 'iva' means complete, meaning completely beneficial. This is why the Supreme Father Supreme Soul is called *Sadaa Shiva* (always beneficial).

FORM OF THE SUPREME FATHER SHIVA:

What is the form of the soul? How a soul is? In the original form, a soul is subtle [and] it is in the form of a point of light. It is subtler than an atom, it is subtle (*avyakt*). Then how will the Supreme Father Shiva be? What is His form? Just like the father of a snake appears just like a snake, the father of an elephant appears like an elephant, similarly, the Father of the souls, the Supreme Father Supreme Soul is also subtle, in the form of a point of light, very subtle like a soul. It has been mentioned in the Gita as well:

Kavim puraanam anushaasitaaram anoh aniiyaamsam anusmaret yah.

Sarvasya dhaataaram acintyaruupam aadityavarnam tamasah parastaat. (Ch.8, shloka 9)

Prayaankaale manasaa acalena bhaktyaa yuktah yogabalen ca eva.

Bhruvor madhye praanam aaveshya samyak sa tam param purusham upaiti divyam. (Ch.8, shloka 10)
Yah (the *yogi*), *anusmaret* (who remembers) {*Jyotirling*⁹ Shiva}, *puraanam* (the ancient) *kavim* (poet), *anushaasitaaram* (the ruler of everyone), [the One who is] *aniiyaamsam* (subtler) *anoh* (than a subtle atom), *sarvasya dhaataaram* (the one who assimilates everyone), *acintyaruupam* (the One with an unimaginable form), *aadityavarnam* (radiant like the sun), [the One who is] *parastaat* (beyond) *tamasah* (darkness) *prayaankaale* (at the time of great death in the end of the *kalpa*¹⁰), [with a] *acalena* (firm) *manasaa* (mind), *bhaktyaa* (with the feeling of devotion) {and} *yuktah* (connected through) *yogabalen* (the power of yoga) *aaveshya* (after stabilizing) *praanam* (the soul in the form of the mind and intellect) *samyak* (properly) *bhruvoh madhye* (in the center of the forehead) *eva* (itself), *sah* (that *yogi*) *upaiti* (finds) *tam* (that) *divyam* (radiant) *param purusham* (Supreme man, the Supreme Soul). 'Praaniti jiivaatmanen', [which means] power in the form of the mind and intellect.

This *shloka* makes it clear that the Supreme Father Supreme Soul is the subtlest, luminous, but beyond our imagination, meaning in the form of a point of light.

THE HOME OF THE SUPREME FATHER SHIVA:

Which is the place or home of the Supreme Father Supreme Soul to whom we have been bowing, whom we have been worshipping for many births? His Home has also been mentioned in the Gita:

Na tad bhaasayate suuryo na shashaanko na paavakah.

Yad gatwaa na nivartante tat dhaama paramam mama. (Ch.15, shloka 6)

⁸ A trait remaining in the soul as the result of deeds performed

⁹ The form of light

¹⁰ Cycle of 5000 years

Na suuryo (neither does the Sun), *na shashaanko* (nor the moon) *na paavakah* (nor the fire) *bhaasayate* (illuminate) *tat* (that Supreme status). *Gatwaa* (after going) *yat* (to that abode) [people] *na nivartante* (don't return to the sorrowful world), *tat* (that) [is] *mama* (My) *paramam dhaama* (Supreme Abode).

Everything that is visible to these eyes is materialistic. The extent to which these materialistic things are spread, for example, the planets, constellations, the Moon, the stars, etc., they all are counted in the materialistic world, but there is a place even beyond this, there is a home where there is no trace of materialism. The name of that home is **the Supreme Abode (Paramdhaam)**. Along with us souls, the Supreme Father Supreme Soul Shiva is also a resident of that Supreme Abode.

COUNTRY OF THE SUPREME FATHER SHIVA:

When the Supreme Father Supreme Soul comes in this human world, in which country will He come and why? Even if the way of believing Him, the methods of worshipping Him are different, He is certainly the Father of all the souls. He doesn't differentiate between castes, religions and so on. This is why in whichever country He comes, He will also have a main reason for His coming in that country, but what is that main reason? That main reason has also been mentioned in the Gita:

Yadaa yadaa hi dharmasya glaanih bhavati bhaarat.

Abhyutthaanam adharmasya tadaa aatmaanam srijaami aham. (Ch.4, shloka 7)

Bhaarat (O the one who belongs to the dynasty of [king] Bharat)! *Yadaa yadaa* (whenever) *bhavati* (there is) *glaanih* (ruination) *dharmasya* (of {the true} religion) {and} *abhyutthaanam* (the rise) *adharmasya* (of irreligions) {like Islam, Buddhism, Christianity and so on} *{at the end of the Iron Age}, *tadaa hi* (it is then that) *aham* (I) *aatmaanam* (Myself) *srijaami* (have a birth). { *As per the Jain and Vedic process of creation, the religion is completely ruined in the end of the sinful Iron Age itself. }

This gives rise to the question: where does the defamation of the religions begin? Is it the place where only one religion prospers or is it at the place where people belonging to many religions live? The history of 2500 years is the proof that, in which country have people of many religions committed violence in the name of religion till today? It isn't in some other country, it is in the country of Bharat itself. This is the only country where there are many religions, many languages, and many people live. There are riots and war and an open market of death in the name of religion in this very country. The play of unnecessary bloodshed in the name of religion has been continuing for a long time in this very country. If the Supreme Father Supreme Soul Shiva has to be revealed in front of the people of all the religions, He will certainly have to come in the country of Bharat.

The Supreme Father Supreme Soul just comes in Bharat. One more reason for this is that the Supreme Father Supreme Soul is **the purest**. It is just because of that purity that today the entire world bows the head before Him. It is the specialty of this country that purity is given the priority here. Here, compared to the other countries, the woman is not just considered as a personality for having pleasure, but it is also respected in the form of the feminine power. This very country of Bharat that gives importance to purity and worships purity pulls the Supreme Father Supreme Soul to be revealed in His purest form.

WORKING PERIOD OF THE SUPREME FATHER SHIVA:

The the land of action (*karmabhumi*) of the Supreme Father Supreme Soul is certainly the country of Bharat, but what is the time of His arrival? When does He reveal Himself in this world? That period has also been described in the Gita:

Sarvabhutaani kaunteya prakritim yaanti maamikaam.

Kalpakhaye punah taani kalpaadau visrijaami aham. (Ch.9, shloka 7)

Kaunteya (O son of mother Kunti)! *Kalpakhaye* (at the end of the cycle), *sarvabhutaani* (all the living creatures) *yaanti* (attain) *maamikaam* (My) *prakritim* (incorporeal nature, meaning the subtle form of light) {and} *kalpaadau* (from the beginning of the cycle) *aham* (I) *taani visrijaami* (liberate them for the world) *punah* (again).

Just like there is one day in 24 hours, there is one week in seven days, similarly, one *kalpa* is made of four ages (*yug*): the Golden Age (*Satyug*), the Silver Age (*Tretayug*), the Copper Age (*Dwaparyug*) and the Iron Age (*Kaliyug*). The beginning of the *kalpa* is the Golden Age and the end of the *kalpa* is the Iron Age. The Supreme Father Supreme Soul Shiva comes in the end of the Iron Age. All the living

creatures attain His divine form and enter the beginning of the *kalpa*, meaning the beginning of the Golden Age with a new life, but what is the sign of the last period of the Iron Age? The sign of that circumstance has also been given in the Gita, which is the reason for His arrival – **please see shloka 7 of ch.4¹¹**.

Especially at the end of the Iron Age, because of many religions and their differences, people hate each other and become the ones who kill each other. But the truth is that irreligiousness is increasing because of not knowing the actual meaning of the true religion. It is this very time that has been called the end of the old *kalpa* and the beginning of the new *kalpa*. It is this very time when the Supreme Father Supreme Soul Shiva comes in this world. It means the time of the arrival of the beneficial Supreme Father Supreme Soul is the end of the Iron Age, when the people in the entire world are influenced by materialism and start sinking in the *Mahaashivaraatri* (the great night of Shiva) of the darkness of ignorance because of the differences of opinion about the soul and the Supreme Soul and the process of creation.

THE QUALITIES OF THE SUPREME FATHER SHIVA:

The difference between the Supreme Father Supreme Soul and the soul becomes completely clear through their qualities. There is a difference of day and night between the qualities of the soul and the qualities of the Supreme Father Supreme Soul. There is a difference of mainly three things in their qualities.

Ajanmaa¹²: Every soul is bound in the cycle of birth and death, but the Supreme Father Supreme Soul is free from birth and death. Nobody gives birth to Him; He is eternal (*anaadi*). *Anaadi* means the One who doesn't have any beginning and the One, who doesn't have a beginning doesn't have an end either. Many verses about this have been mentioned in the Gita:

Yah maam ajam anaadim ca vetti lokamaheshwaram.

Asammuudhah sa martyeshu sarvapaapaih pramucyate. (Ch.10, shloka 3)

Yah (the knowledgeable one) ***vetti*** (who knows) ***maam*** (Me) [to be] ***ajam*** (*the* One who isn't born), ***anaadim*** (eternal) ***ca*** (and) ***lokamaheshwaram*** (the Supreme Lord of all the three worlds), ***sa*** (he) ***asammuudhah*** (becomes the one without attachment) ***martyeshu*** (among the human beings) [and] ***pramucyate*** (is completely liberated) ***sarvapaapaih*** (from all the sins).

Ajah api san avyayaatmaa bhuutaanaam ishwarah api san.

Prakritim svaam adhishtaa sambhavaami aatmamaayayaa. (Ch.4, shloka 6)

Api (despite) ***san*** (being) ***ajah*** (the One who isn't born) {and} ***api*** (despite) ***san*** (being) ***ishwarah*** (the Controller) ***bhuutaanaam*** (of living creatures), ***avyayaatmaa*** (I, the Imperishable One, meaning the One whose power is never exhausted), ***sambhavaami*** (appear [or] reveal) [Myself] ***aatmamaayayaa*** (through the power of the Soul) ***adhishtaa*** (with the help of) ***svaam*** (My) ***prakritim*** (nature).

Janma karma ca me divyam evam yah vetti tattvatah.

Tyaktvaa deham punah janma na eti maam eti sah arjun. (Ch.4, shloka 9)

Arjun (O Arjun, the one who earns the true fortune)! ***Evam*** (in this way), ***yah*** (the one who) ***vetti*** (comes to know) ***me*** (My) ***divyam*** (divine) ***janma*** (birth), {meaning entrance in the body of someone else} ***ca*** (and) ***karma*** (the divine tasks) ***tattvatah*** (in the true form), ***sah*** (he) ***tyaktvaa*** (leaves) ***deham*** (his body) ***punah janma na eti*** (and isn't born again) {in this sorrowful world}; ***maam eti*** (he finds Me).

{To get proofs of the entrance of God in the body of someone else, see chapter 5 named 'Divine birth of Shiva' in 'Adishvar rahasya'.}

From the verses mentioned above, it becomes completely clear about the Supreme Father Supreme Soul that He isn't born by entering the physical womb; He is *ajanmaa*, but He has a divine birth in this world for the benefit of the entire world. Now we will understand in detail what is meant by divine birth, but not now. It is very important to understand some other topics before that.

Akartaa¹³: This is another special difference between the Supreme Father Supreme Soul and the soul. The presence of the soul is certain in every task performed by it. The soul reveals itself through

¹¹ *Yadaa yadaa hi dharmasya glaanih bhavati bhaarat...*

¹² The One who isn't born

¹³ The One who doesn't act

every action and expresses its right on it, whereas the Supreme Father Supreme Soul is *akartaa* despite doing everything. This has been clarified through the following verses in the Gita:

Caaturvarnyam mayaa srishtam gunakarmavibhaagashah.

Tasya kartaaram api maam viddhi akartaaram avyayam. (Ch.4, shloka 13)

Gunakarmavibhaagashah (according to the differences of the qualities and actions) ***mayaa*** (I) ***srishtam*** (created) ***caaturvarnyam*** (the group of four castes: Brahmins, meaning deities, *Kshatriyas*¹⁴, *Vaishyas*¹⁵ and *Shudras*¹⁶) {a cycle before as well}. ***Viddhi*** (know) ***maam*** (Me) [to be] ***akartaaram*** (the One who doesn't perform actions) {and} ***avyayam*** (the Imperishable One) ***api*** (despite) {being} ***kartaaram*** (the Doer) ***tasya*** (of those [actions]).

Na ca maam taani karmaani nibadhnanti dhananjay.

Udaasiinavat aasiinam asaktam teshu karmasu. (Ch.9, shloka 9)

Ca (and) ***dhananjay*** (O, the conqueror of the wealth of knowledge)! ***Taani*** (those) ***karmaani*** (actions) ***na nibadhnanti*** (don't bind) ***maam*** (Me), {because I} ***aasiinam*** (remain) ***asaktam*** (detached) ***teshu*** (to those) ***karmasu*** (actions) ***udaasiinavat*** (like [something] inert).

This quality of the Supreme Father Supreme Soul in the form of the *Akartaa* is based on a very special quality. That quality is [of being] '*abhoktaa*'.

Abhoktaa¹⁷: A soul experiences pleasure through its various *indriyaan*¹⁸, it is attached to the various *indriyaan* and enjoys flavours, whereas the Supreme Father Supreme Soul doesn't have His own *indriyaan* at all, so there is no question of experiencing pleasure at all (it means the Supreme Father Supreme Soul isn't attached to the *indriyaan* that He uses after having a divine birth, meaning after entering in the body of someone else). The proof of this has also been mentioned in the Gita:

Na maam karmaani limpanti na me karmaphale sprihaa.

Iti maam yah abhijaanaati karmabhih na sa badhyate. (Ch.4, shloka 14)

Na maam (I am neither) ***limpanti*** (stained) ***karmaani*** (by actions) ***na me*** (nor do I) ***sprihaa*** (wish) ***karmaphale*** ([to obtain] the fruits of actions). ***Yah*** (the one who) ***maam abhijaanaati*** (knows Me completely) ***iti*** (in this form), ***sa*** (he) ***na badhyate*** (isn't bound) ***karmabhih*** (in worldly actions).

This very quality separates the Supreme Father Supreme Soul from the soul and this very quality also proves Him to be the purest. Now we have understood the form of the incorporeal Supreme Father Supreme Soul to some extent, but does the entire world accept this? We did recognize His incorporeal form through the knowledge of the Gita, but will the entire world accept Him as God, based on this present popular knowledge? We have committed the greatest mistake in this very topic and this very mistake is the main reason of our downfall today. We have considered the corporeal Krishna, the deity who is complete with 16 celestial degrees as God of the Gita and have completely removed the *kalaatiit kalpaantakaari*¹⁹ Father Shiva with an incorporeal stage, the One who makes the Iron Age man, who is devoid of celestial degrees into Narayan, who is complete with 16 celestial degrees.

DHARMA AND ADHARMA

DEFINITION OF DHARMA AND ADHARMA:

In the entire world, in all the aspects, human beings have made a significant progress in the physical world. Through their sharp intellect they have analysed the five elements of nature: earth, water, wind, fire and sky, and they have made their material life easy, but is just the effort made to fulfill our unlimited materialistic desires called life? Will this itself be called the progress of the elevated human species? Did we rise or did we fall because of these efforts to satisfy the desires?

¹⁴ Warrior class

¹⁵ Merchant class

¹⁶ Members of the fourth and lowest division of the Indo-Aryan society

¹⁷ The One who doesn't experience pleasure

¹⁸ Parts of the body used to perform actions and the sense organs

¹⁹ The One who is beyond the celestial degrees and brings an end to the *kalpa* (cycle)

‘Man proposes but God disposes²⁰’. Actually, the paths that human beings have adopted to achieve happiness and peace themselves are the root cause of their fall. These very paths are called *dharma* and *adharm*. *Dharma* means *dhar+ma*, meaning to imbibe in the mind. The stability of the mind is called *dharma* and the unsteadiness of the mind, i.e. wandering of the mind is called *adharm*. It has been mentioned in the scriptures: “*Manarev aatma...*”, [meaning] in fact, the mind and intellect themselves are called the soul. The mind has been compared with a horse in the scriptures. The horse like mind is very inconstant. It is here this moment and there the next moment. If there is a rein like intellect on the horse like mind, it will be called the *dharma* of the soul, meaning *svadharm*. Now, because of the absence of the rein like intellect on this horse like mind, the soul has forgotten its *svadharm* (religion of the self) and is adopting the religion of others (*pardharm*). These very *svadharm* and *pardharm* are the root cause of the rise and fall of the soul, respectively.

THE ROOT CAUSE OF TERRIBLE ADHARMA:

Dharma and *adharm* (irreligiousness) are not just limited to the soul, but today it has become a social issue. Today numerous religions are prospering in the world and every religion is refuting the *dhaaranaa*²¹ of the other religions and proving itself to be greater. The *dhaaranaayein* of every religion are different to each other. When the mind goes under the control of different kinds of differences of opinions, meaning different kinds of curiosities and desires, it is called *adharm*. Now, what mistake has human being committed in this form of *dharma* and *adharm*, because of which the entire world is degrading and declining so rapidly? Definitely that mistake will be misleading many instead of focusing our mind, but what is that mistake? That mistake is to consider God to be omnipresent. This itself is the main seed of *adharm*; the people of all the religions are coming in its clutches. It isn't just about the Hindus, but today, people of all the religions are under the influence of this very omnipresence [of God]. Earlier, the Muslims believed that ‘God lives in *arsh* (the highest heaven), not on *farsh* (the earth)’. But today they too have started saying that God is contained in every particle. Thinking this itself is the biggest *adharm*. By considering God to be omnipresent our mind is scattered in everyone. Because of this the power of the mind not just diminishes, but it drowns in degradation to such an extent that human being can't rise from the mire of degradation even if he wishes to [rise].

Had God been omnipresent, would the world be in this condition today? Would there be so much sorrow? Poor people are dying being afflicted by drought. When there are floods or earthquakes at any place, many people die an untimely death. Does God reside in all of them? Is God present in those who smoke *bidis*²² and cigarettes? Is God present in a dog, a pig, a buffalo, a donkey [i.e. the animals] which lead a dirty life? Not just the living souls, but the inert nature has also become *tamopradhaan*²³. There is untimely rainfall at any place, the crops are destroyed, there are sudden storms. So, are all these the gifts of an omnipresent God? Is there any proof of God's presence in these atoms?

Everyone must have heard the story of the fox and the grapes in their childhood. The fox tries a lot to have grapes [on the grapevine], but when it is unable to get them, in order to cheer itself up, it considers that the grapes are sour. We too acted exactly in the same way. We tried a lot to find God, but we were unsuccessful. Then out of despair we started believing that there is no need to go anywhere to find God, in fact, He resides in every particle. Well, were the grapes sour [in reality]? No, it was the thought of an animal fox. Similarly, the thought that ‘God is omnipresent’ is also of a human being with the dominance of an animal like intellect. They don't think and churn and have neglected the Supreme Father Supreme Soul Shiva by making people accept this very deceptive and false knowledge. Had He been omnipresent and had He resided in every particle, why has it been said in the Gita - **please see shloka 7 of ch.4**²⁴.

***Paritraanaaya saadhuunaam vinaashaaya ca dushkritaam.
Dharma sansthaapanaarthaaya sambhavaami yuge yuge. (Ch.4, shloka 8)***

²⁰ *Nar caahat hai kuch aur, aur hovat hai kuch aur*

²¹ Practice of any religious concept

²² A twist of tobacco rolled in a tobacco leaf

²³ Dominated by darkness and ignorance

²⁴ *Yadaa yadaa hi dharmasya glaanih bhavati bhaarat...*

Paritraanaaya (for the protection) *saadhuunaam* (of the sages and saints), *vinaashaaya* (for the destruction) *dushkritaam* (of the wicked ones) *ca* (and) *dharma sansthaapanaarthaaya* (for the complete establishment of the [Ancient Deity] Religion), *sambhavaami* (I am born) *yuge yuge* (in the confluence of the two ages [i.e.] the Iron Age and the Golden Age).

It has been said: I come whenever there is defamation of the religions. 'I come' means, He will definitely come to this world from a place somewhere else. So, He isn't present in this world, is He? Just because of this deceptive and false knowledge of the omnipresence [of God], *adharma* has spread in the world. To consider God to be omnipresent itself is the greatest *adharma* and when this very *adharma* spreads extreme darkness by spreading like the dark clouds, then just like the Sun of Knowledge, God comes in this world to bring the dawn of the knowledge of *dharma* by explaining the *ekvyaapi*²⁵ form of God in the intellect of every human being, meaning [He comes] to establish one religion by destroying all the ignorance [in the form of] *adharma*. If it is a false *dharma*, meaning *adharma* to consider God to be omnipresent, then to consider Him to be *ekvyaapi* itself will be the true religion, so that all the people of the world, the people of all the religions, all the castes who have worshipped God in different forms and have wandered here and there to find Him and have made their mind wander in many people could achieve a stable place and personality for their mind. That is why it is said, the Master of everyone is the One. This is the only way to pacify the restless mind, which God Himself explains by coming in one person and where there is peace, happiness comes automatically, meaning we are entitled to peace and happiness only by knowing, understanding the one form in whom God is present and then following the path shown by Him.

RUINATION OF THE GITA BECAUSE OF ADHARMA:

But where did this topic of omnipresence come from? What is the root of this greatest mistake? The most ancient religion is 'the *Sanaatan* [Religion]'. Today the [name] *Sanaatan* religion has been deformed and is called Hinduism. The name of the religious book of the Hindus is 'the Gita'. Today there are so many commentaries on the Gita! There are more than 108 commentaries approximately and each commentary contradicts the other. Well, which one among them should be considered as true? Shankaracharya's Gita considers the soul itself to be the Supreme Father Supreme Soul in a non-dualistic (*advait*) form, while Madhvacharya's Gita considers the soul and the Supreme Father Supreme Soul to be different powers in a dualistic (*dvait*) form. Someone said somewhere that the form of the soul is like a thumb and someone else said something else somewhere. Everybody's mind wandered because of this. Ultimately, such a time has come today, when we just don't give importance to our religious book; otherwise, what is the meaning behind making so many commentaries! Today, people are speaking lies in the courts after taking an oath on the Gita. When the religious book of the Hindus has undergone such degradation, won't the Hindu religion undergo degradation? The Hindus also degraded. The most important thing is, who is the religious father of the Hindu religion? For example, the Prophet Mohammad laid the foundation of the Muslim religion, Christ established the Christian religion, similarly, who established the Hindu religion? Nobody knows this. Neither do they know their religious father nor is there stability in their [faith for] the religious book, then who will believe this religion? This is why they adopt the religions of others. It is the Hindus who convert to the other religions. This is also *adharma* and whether you believe or not, the root cause of these *adharmas* is 'the present Gita'. Today, the very existence of the Gita has been lost because of the misuse of the Gita by the people of the world [and] the different commentaries that they are making. The Gita isn't just a religious book, but it is the mother of all of us too. The creator of the Gita is the Supreme Father Supreme Soul Shiva Himself and we are the children of both of them. When God has created the Gita, He Himself will explain its meaning as well, but we children have made so many commentaries on our Mother Gita that it is a matter of great defamation. Can any commentary (creation) give the introduction of the Creator? It can't, can it? Then, how can we children give the introduction of our mother and father without knowing them? By making the meanings mentioned by God in the Gita meaningless, we have ruined our Mother Gita. We have committed a great atrocity. This is the dominance of *adharma*. There definitely can't be any *adharma* greater than this. Because of not understanding the importance of the Mother Gita, today, atheism is

²⁵ Presence in one [being]

increasing more and more in the entire world including in the country of Bharat. First of all, they don't recognize the real form of the Supreme Father Supreme Soul and then they commit atrocities against all the maidens and mothers, including the Mother Gita. This is the only reason that nobody considers the maidens and mothers as [their] mothers and sisters. When the mother of the mothers, the Mother Gita herself has been ruined, what will be the condition of the other maidens and mothers? This itself is called *adharma*.

For example, every child receives the introduction of his father from his mother. Similarly, all the souls also receive the introduction of the Supreme Father Shiva, the Supreme Soul from their Mother Gita. But today, they have made many commentaries of the Gita and ruined the Gita. Now, how will the ruined Gita give the introduction of the true Supreme Father Supreme Soul? This is why the Supreme Father Supreme Soul Shiva appears in this world in the *ekvyaapi* form to destroy *adharma*, establish the true indestructible Gita and establish the elevated religion with the help of that Gita.

MEGA DESTRUCTION THROUGH ADHARMA:

The topic of *dharma* and *adharma* is clear in front of us with the examples, but this game of *dharma* and *adharma* has been continuing for many centuries, for many births. Every human being has made the attitude of *adharma* so firm that the topic of *dharma* doesn't sit in his intellect at all and among the ones in whose intellect it sits, the majority of them are such, who do *adharma* in understanding the true *ekvyaapi* God. And right here, three categories are formed. One is of those who don't accept the topic of *dharma* at all and spend their life just with the attitude of *adharma*. A second is of those who do believe in *dharma*, but make a mistake in understanding the true *ekvyaapi* God, it means, they make someone who is false their God and leave the One who is true, and the third is of those who understand the true *ekvyaapi* God completely and follow the *dharma*. They are respectively shown as the Yadavas²⁶, the Kauravas²⁷ and the Pandavas²⁸ in the [epic] Mahabharata. Now, it is these three kinds of souls in the form of *dharma* and *adharma* that will fight the Mahabharata war, which will be the root cause of the mega destruction. These three kinds of souls will be divided in two groups. One group is of those who ruin the Gita i.e. the Yadavas and the Kauravas and the second group is of the Pandavas who follow the path shown by the true Gita and the true Supreme Father Supreme Soul Shiva. This makes it clear that the number of the Pandavas, the ones who raise [their] voice on the side of truth, meaning those who understand the *ekvyaapi* form of the true Supreme Father Supreme Soul Shiva, follow His path and confront falsity will be very few and the number of the Yadavas and the Kauravas who enable the growth of *adharma*, consider themselves as God, give the title of [being] omnipresent to God, establish their dominance on the false scriptures, always hide the truth and spread the darkness of ignorance will be a maximum. But finally, truth alone will win. Though the Pandavas are less in number, the true Supreme Father Supreme Soul Shiva Himself is with the Pandavas in an *ekvyaapi* form, this is why their victory is certain. It is said: *Satyam, Shivam, Sundaram*²⁹.

Now the biggest question is that, how should we recognize that *Satyam Shivam Sundaram* i.e. *ekvyaapi* God? How can we understand Him?

SHANKAR, THE EKVYAAPI CORPOREAL FORM OF THE POINT OF LIGHT, THE SUPREME FATHER SHIVA

CORPOREAL INCARNATION OF THE SUPREME FATHER SUPREME SOUL:

Who is the Supreme Father Supreme Soul? What is His *ekvyaapi* form? How can we find Him? Who will answer all these questions? There is a great *shloka* for this in the Gita:

*Na me viduh suraganaah prabhavam na maharshayah.
Aham aadih hi devaanaam maharshiinaam ca sarvashah. (Ch.10, shloka 2)*

²⁶ The descendants of Yadu

²⁷ The descendants of Kuru

²⁸ The descendants of Pandu

²⁹ The True, the Beneficial, the Beautiful

Na suraganaah (neither the group of the Golden Age deities) *na maharshayah* (nor the Copper Age great holy men) *viduh* (know) *me* (My) *prabhavam* (excellent birth); *hi* (because) *aham* (I {Myself} am) *aadih* (the first man) *devaanaam* (among the deities) *ca* (and) *maharshiinaam* (the great sages) *sarvashah* (in every way). {Here, the word ‘*Brahmarshi*’ hasn’t been mentioned because they belong to the Confluence Age.}

Neither any deity nor any human being or any great sage can give the introduction of the Supreme Father Supreme Soul. Just like nobody except us can give a good and true introduction of ourselves, nobody except the Supreme Father Supreme Soul can give His real introduction. This is why the Point of Light Shiva Himself comes in this world, but what does He do after coming in this world for which He becomes so famous? What does He do for which the entire world bows before Him? No soul of the world is able to perform the task that He performs and through which He sets an example. **The Supreme Father Supreme Soul destroys the sinful, degraded, old, corrupt Iron Age world, removes the trace of terrible *adharma* and establishes the pure, *satopradhaan*³⁰, new world [i.e.] the Golden Age.**

Today, we have become sinful because of engaging our mind in many [and] being influenced by the thoughts of many. This is why two words have especially been mentioned in the Gita:

“*Manmanaabhav*”, means merge in the thoughts of My mind; and

“*Madyaajibhav*”, means perform all your actions for Me.

For this very reason the Supreme Father Supreme Soul comes in the *ekvyaapi* form, so that everybody’s mind engages in the One and they are influenced just by the One. It has been mentioned in the Gita as well:

Mayaa tatam idam sarvam jagat avyaktamuurtinaa.

Matsthaani sarvabhutaani na ca aham teshu avasthitah. (Ch.9, shloka 4)

Mayaa avyaktamuurtinaa (for being the subtlest, through My expanded [form, the] idol of the *ling*³¹ of the incorporeal Point of Light that isn’t visible) *idam* (this) *sarvam* (entire) *jagat* (world) *tatam* (has expanded) {like a tree [growing] from a subtle seed}. {That is why} *sarvabhutaani* (all the living creatures) *matsthaani* (are contained in Me, {the subtle (*avyakt*) Seed Form}) *ca* (but) *aham* (I) *na avasthitah* (aren’t contained) *teshu* (in them).

This makes it completely clear that this world has expanded through the *avyakt* personality (Shankar) of the Supreme Father Supreme Soul Shiva Himself. Especially, the word ‘*avyaktmurti*’ in Sanskrit is said for the *Shivling*. It means, the very meaning of *avyakt murti* is the *ekvyaapi* form of the Supreme Father Supreme Soul Shiva, who is *avyakt* despite being *vyakt* (visible). The Supreme Father Supreme Soul Shiva Himself is the power beyond materialism, then how can He be the reason for the expansion of the entire material world? This is why it is extremely important to understand the Supreme Father Supreme Soul along with His *ekvyaapi* form, meaning we have to understand the *avyakt* Supreme Father Supreme Soul Shiva in his *ekvyaapi* form and that personality is certainly the root cause of the expanse of all the living beings through the corporeal form. It means, He is Prajapita i.e. the father in the corporeal form for the entire human world in every way. This is why a *shloka* which proves this has especially been mentioned in the Gita:

Urdhvamuulam adhahshaakham ashvattham praahuh avyayam.

Chandaansi yasya parnaani yah tam veda sa vedavit. (Ch.15, shloka 1)

Ashvattham (the *ashvattha* tree (the sacred fig-tree, *Ficus religiosa*) {in the form of the world}) *urdhvamuulam* ({which has emerged from Prajapita Brahma, the seed form of the human world}, whose roots {are in the form of the Brahmin religion that} face upwards), *adhahshaakham* (whose branches in the form of various degrading religions {of Brahma, who faces downwards}) [and] *yasya* (whose) *parnaani* (leaves are) *chandaansi* (the Vedas etc.), {such an *ashvattha* tree, which remains stable for an eternal period}, *praahuh* (has been said) *avyayam* (to be imperishable) {by the sages}. *Yah* (the one) *sa* (who) *veda* (knows) *tam* (it) *vedavit* (is the knower of the Vedas).

³⁰ Consisting the quality of goodness and purity

³¹ Oblong shaped stone worshipped all over India in the form of Shiva

This *shloka* gives the introduction of the tree like human world, whose roots are upwards and the branches are downwards; but from where did this tree originate? From the seed through whom the human world was born. The seed through whom the Supreme Father Supreme Soul Shiva is revealed in the *ekvyaapi* corporeal form, that seed is none other than the same *avyakt* (subtle) personality Prajapita or Prajapati and through that very *avyakt* personality we can connect ourselves with the Supreme Father Supreme Soul Shiva. This is why it has been mentioned in the Gita - **please see *shloka 7 of ch.9***³².

The very meaning of nature (*prakriti*) is the natural body made up of the five subtle elements. So, according to the *shloka* (*shloka 7 of ch.9*), in the end time, all the elements merge in the nature of the Supreme Father Supreme Soul Shiva, it means, they sacrifice the power of their mind, intellect, *karmendriyaan*³³ and everything to the Supreme Father Supreme Soul Shiva through His *ekvyaapi* corporeal then subtle form. It is through this that the mind attains stability and it is through this that the mind also becomes peaceful and a peaceful mind certainly gets happiness.

IT IS NECESSARY FOR THE SUPREME FATHER SUPREME SOUL TO COME IN A CORPOREAL FORM:

Every human soul takes the body and experiences everything, including happiness and sorrow through the body. While taking [different] bodies for many births and experiencing pleasure through those bodies, every soul has forgotten its existence and has just considered itself a body. In this way, we have spent our lives being attached to the body for many births. Now, when the Supreme Father Supreme Soul Shiva comes in this world to narrate the truth, how will He meet us, the corporeal bodily beings? How will He have a relationship (*sambandh*) with us? The very meaning of *sambandh* is **equal bond** (*samaan bandhan*). So, the soul and the Supreme Father Supreme Soul will have to be bound equally. Well, the soul which is attached to the body certainly can't become *avyakt* on its own, meaning the soul can't become incorporeal from being corporeal by itself. This is why Shiva has to come in the corporeal form, meaning the *avyakt* (subtle) Point of Light Shiva has to come in some *vyakt* (corporeal) personality, so that He can establish a relationship with us souls. He establishes a relationship through the *vyakt* i.e. the corporeal one and uplifts us souls.

But can't we souls remember the *avyakt* Supreme Father Supreme Soul Shiva just in an incorporeal form? Can't we have a meeting with Him directly? Replying to these [questions], some verses have been mentioned in the Gita:

Mayi aaveshya manah ye maam nityayuktaa upaasate.

Shraddhayaa parayaa upetaah te me yuktatamaa mataah. (Ch.12, shloka 2)

Ye (those who) *upaasate* (remember) *maam* (Me, the form of the corporeal Shiva-Shankar) *aaveshya* (after stabilizing) *manah* ([their] mind) *mayi* (in Me), *nityayuktaa* (always being engrossed in yoga) [and] *upetaah* (filled) *shraddhayaa parayaa* (with extreme faith), *te* (they) *mataah* (have been considered) *me yuktatamaa* (to be the best among all My yogis).

Kleshah adhikatarah tesham avyaktaasaktacetasaam.

Avyaktaa hi gatih dukkham dehavadbhih avaapyate. (Ch.12, shloka 5)

Tesham (the yogis) *avyaktaasaktacetasaam* (whose mind is attached to the form of the *avyakt* Point of Light) *kleshah adhikatarah* (experience more difficulty) *hi* (because) *dehavadbhih* (the bodily beings) *avaapyate* (attain) *avyaktaa* (the incorporeal) *gatih* (state, meaning stage) *dukkham* (with sorrow).

It becomes clear through these verses that to find the incorporeal Supreme Father Shiva in the *avyakt* form is extremely difficult and filled with sorrow, but the one who sees the Incorporeal One within the corporeal one and understands the Incorporeal One after recognizing Him through that very corporeal one is the best *yogi* in the eyes of the Supreme Father Supreme Soul.

But who is that corporeal form? How will we recognize Him? To understand this itself is the most important. The main topic of *dharma* and *adharm*a is also just based on this. To recognize the true corporeal form, to accept Him and act accordingly itself is *dharma* and to consider a liar to be an embodiment of the Supreme Father Supreme Soul is terrible *adharm*a. This alone is the biggest and the

³² *Sarvabhuutaani kaunteya prakritim yaanti maamikaam...*

³³ Parts of the body used to perform actions

greatest difference between *dharma* and *adharma*. The true liberation (*sadgati*) and degradation (*durgati*) of all the souls is dependent just on this.

How does the Supreme Father Supreme Soul Shiva come in the corporeal form? A *shloka* has been mentioned for this in the Gita, which clarifies His method of incarnation:

Bhaktyaa tu ananyayaa shakya aham evamvidhah arjun.

Gyaatum drashtum ca tattvena praveshtum ca parantapa. (Ch.11, shloka 54)

Tu (but) *arjun* (O Arjun), *parantapa* (the one who burns the enemies like lust and so on)! *Aham* (I) *shakya* (am capable) *praveshtum* (to enter) *tattvena* {till the depth} (accompanied by the elements), *drashtum* (to be seen) *ca* (and) *gyaatum* (known and recognized) *evamvidhah* (in the complete form in this way) *bhaktyaa ananyayaa* (through unadulterated feeling of devotion). {It means that the Supreme Soul can be recognized completely only through unadulterated remembrance.}

This proves that the Supreme Father Shiva can be known and seen after He enters [a human body]. This itself is called the **divine birth**. This itself proves that God is never bound in materialism. The result of being bound in materialism is that the soul passes through the cycle of physical birth and death, but this isn't applicable to the Supreme Father Shiva. In fact, He enters and has an *alokik* birth, not a physical birth through the womb. This birth itself has been described as the divine birth in the Gita. When the Supreme Father Shiva has a divine entrance in His corporeal form and reveals Himself to people, it is called His divine birth.

We did understand how necessary it is to have the corporeal introduction of the Supreme Father Supreme Soul, but what is the form of that corporeal one? Just like we obtained the introduction of the name, form, place, time, abode and the qualities of the Incorporeal Point of Light Shiva, we will obtain the introduction of the corporeal form of Shiva, but this time we will start with [the description of] the qualities and go to the name and form. Through this we will recognize the form of the corporeal giver of the knowledge of the Gita of the incorporeal Shiva, the Giver of the knowledge and have a look at our mistakes committed till now. The one whom we considered the giver of the knowledge of the Gita till today, was he the right one? Was it our mistake to consider him as God? We will get the answer to all these questions in the following paragraphs.

QUALITIES OF THE SUPREME FATHER SUPREME SOUL IN THE CORPOREAL FORM:

The qualities that the incorporeal Shiva has, those very qualities can be seen in the corporeal form of the Incorporeal One as well. The constancy of Shiva is proved here itself, as despite coming in the corporeal form His qualities never change.

Ajanmaa: The very meaning of *ajanmaa* is 'the one who is free from birth and death'. If we consider this point for Krishna, it (him being *ajanmaa*) isn't proved at all. In fact, Krishna is shown to be born, that too is the physical birth through the womb. Parents who give birth to Krishna (Devaki and Vasudev) as well as the parents who bring him up (Yashoda and Nanda) are also shown. The most surprising thing is that Krishna's death has also been described in the scriptures (he died, hit by an arrow shot by a hunter). So, how can we consider Krishna to be *ajanmaa*? How can we consider him to be immortal?

Who in the scriptures has especially received the title of being immortal? He is Shankar, but actually, the one who even controls that corporeal Shankar is Shiva. The *Shivling* is shown as its remembrance. It has also been mentioned in the Gita – **please see *shloka 7 of ch.9***³⁴.

It becomes clear through this *shloka* how Shankar, the corporeal [form] who himself is the subtle form of the Supreme Father Supreme Soul Shiva is called *ajanmaa*. In the end of the *kalpa*, meaning in the end of the Iron Age, all the living creatures will merge i.e. will be engrossed in Shankar, the corporeal form of the Supreme Father Shiva who himself is subtle, through the thoughts of their mind and intellect and in the beginning of the *kalpa*, meaning in the beginning of the Golden Age, He creates those living creatures again in a new form (it means, they will be created in a new form through Me). Despite the destruction of all the living creatures, Shankar, the corporeal form of the Supreme Father Supreme Soul Shiva who himself is subtle isn't destroyed, meaning nobody sees his end and when the time of creating [them] once again comes, that corporeal form himself becomes the first reason [of the creation] of the

³⁴ *Sarvabhutaani kaunteya prakritim yaanti maamikaam...*

world i.e. nobody sees his birth. This endless and eternal form itself has been said to be the main quality of the corporeal form of God Shiva. Any of these topics isn't applicable to Krishna in any way. Krishna's birth as well as death have been seen, this is why *Krishna janmaashtami*³⁵ is famous in the scriptures, whereas nobody either sees the birth or the death of the corporeal form of the Supreme Father Shiva, the Supreme Soul in this world. Since the Supreme Father Supreme Soul Shiva is revealed through that corporeal form in the dark night of extreme ignorance and irreligiousness in the end of the Iron Age, the *jayanti* (birthday) of the corporeal form of Shiva isn't famous in any way. But the revelation of Shiva through that corporeal form is famous as '*Mahashivaraatri*³⁶'.

Abhoktaa: This quality is the most important among the various qualities of the Supreme Father Supreme Soul. It is this quality that enables Him to have the title of the Purifier of the sinful (*Patit-Paavan*). How will the quality of the Supreme Father Supreme Soul being *abhoktaa* be proved? He will definitely have to be proved *abhoktaa* through the same body in which He has a divine incarnation. The soul is called *bhogi*³⁷ through the body; so, the Supreme Father Supreme Soul will also be called *abhogi* through a body itself.

The souls enjoy two kinds of pleasures. One is the fruits of the noble deeds and the second is the results of the sinful deeds. The fruits of the noble deeds is certainly happiness and the result of the sinful deeds is sorrow, but the Supreme Father Supreme Soul is beyond both kinds of pleasures.

First of all we have to understand, from where do the sins begin? A *shloka* has been mentioned about this in the Gita:

Kaama esha krodha esha rajogunasamudbhavah.

Mahaashanah mahaapaapmaa viddhi enam iha vairinam. (Ch.3, shloka 37)

Esha kaama (this lust) ***esha krodha*** (or this anger) ***rajogunasamudbhavah*** (that has emerged from *rajoguna*³⁸) ***mahaashanah*** (seeks a lot of pleasure) {and} ***mahaapaapmaa*** (is very sinful). ***Viddhi enam vairinam*** (consider it to be an enemy) ***iha*** (in this world).

This lust itself is the root cause of all the vices and it is because of these very vices that we accumulate sins and the souls become sinful. It is still easy to control other vices, but it is extremely difficult to control lust. This is why sins are increasing continuously. It has also been mentioned in the Gita:

Tasmaat tvam indriyaani aadau niyamyaharashabh.

Paapmaanam prajahi hi enam gyaanavigyaananaashanam. (Ch.3, shloka 41)

Bharatarshabh (O the best one in the dynasty of [king] Bharat)! ***Tasmaat*** (that is why) ***aadau*** (first of all) ***niyamyah*** (control) ***tvam indriyaani*** (your *indriyaani*) [and] ***hi prajahi*** (definitely renounce) ***enam*** (this) ***paapmaanam*** (sinful vice of lust) ***gyaanavigyaananaashanam*** (which destroys the knowledge and yoga).

Now, which deity is famous in the form of the destroyer of lust? Who burnt the deity of lust (*Kamdev*) into ashes? According to the scriptures, Shankar is the only deity who burnt lust into ashes. This isn't famous for any other deity. It has never been said for Krishna that he burnt lust into ashes. This is why the hands, eyes, feet, etc. of the deities are worshipped, but Shiva-Shankar alone is worshipped in the form of a *ling*. This is why it is called *Shivling*, which is the form of purity. The word '*ling*' indicates a male. This itself is the proof of Shiva being *abhoktaa* through His corporeal form; this is why we, the sinful and impure souls will also be uplifted only through the colour of the company of Shiva-Shankar, the one who burns the sins into ashes. This very Shiva-Shankar is called the Purifier of the sinful. No other deity achieves this position, because it is just the task of the Supreme Father Supreme Soul. Nobody else, not even Krishna is able to play such a rare and unique part. Now when the topic of experiencing happiness arises, Krishna is shown in *svarg*, meaning *vaikunth* (heaven). This proves that Krishna also experiences happiness, whereas the Supreme Father Supreme Soul is the One with the stage even beyond the [stage of] experiencing happiness. The place of residence of every deity is considered to be heaven,

³⁵ The eighth day in the dark half of the month *Savan-Bhadon*, the birth-day of Krishna

³⁶ Lit.the great night of Shiva; a festival celebrated among the Hindus in the honour of Shiva

³⁷ The one who seeks pleasure

³⁸ Dominated by the quality of activity or passion

but Shankar's residence isn't shown in heaven. Shankar is the only deity who represents detachment (*vairaaag*) and he is always shown in the form of an ascetic (*tapasvi*³⁹) on the mountains. While performing the *tapasyaa* of [remembering] Shiva, Shankar himself goes beyond the stage of enjoying pleasures; this is why it has also been mentioned in the Gita:

Iha eva taih jitah sargah yeshaam saamyee sthitam manah.

Nirdosham hi samam brahm tasmaat brahmani te sthitaah. (Ch.5, shloka 19)

Yeshaam (those whose) ***manah*** (mind) ***sthitam*** (is stabilized) ***saamyee*** (in the equality) {of the form of the souls}, ***taih*** (they) ***jitah*** (have conquered) ***sargah*** (the world in the form of birth and death) ***iha*** (here) ***eva*** (itself) ***hi*** (because) ***brahm*** (the element *brahm*) ***nirdosham*** (is flawless, sinless) {and} ***samam*** (uniform). ***Tasmaat*** (that is why) ***te brahmani sthitaah*** (they are constant in the *brahm* element itself).

The corporeal one through whom Shiva performs His task and is revealed in the world is liberated from the bondages of the world while being alive. He neither experiences [the fruits of] sins nor of noble deeds; this is why Shiva-Shankar is called *abhoktaa*. He neither experiences happiness nor does he suffer sorrow. He controls his *karmendriyaan* and always remains in the stage of detachment. None of these topics is applicable to Krishna, meaning Krishna isn't the corporeal *abhoktaa* form of Shiva. In fact, Krishna enjoys both, happiness as well as sorrow.

Through this very quality of being *abhoktaa*, one more quality of the Supreme Father Supreme Soul of being *akartaa* is proved.

Akartaa: Because of not enjoying any pleasure (*bhog*), we don't get any proof of any action performed by the Supreme Father Supreme Soul Shiva. He Himself is called the One who doesn't perform actions despite performing them i.e. *akartaa*. Because of knowing the deep dynamics of karma, He is always called *akartaa*. Similarly, His corporeal form also performs every action selflessly. It has also been mentioned in the Gita:

Tyaktvaa karmaphalaasangam nityatriptah niraashrayah.

Karmani abhipravrittah api na eva kincit karoti sah. (Ch.4, shloka 20)

Sah (the person) ***niraashrayah*** (who is devoid of worldly support) [and] ***nityatriptah*** (is always satisfied) ***tyaktvaa*** (by renouncing) ***karmaphalaasangam*** (the attachment to the fruits of the worldly actions) ***na karoti*** (doesn't do) ***kincit eva*** (anything) ***api*** (despite) ***abhipravrittah*** (being engaged properly) ***karmani*** (in actions).

The very meaning of selfless actions is not to have desire for the fruits of any action. This is why the main quality of the corporeal form of the Supreme Father Supreme Soul Shiva is a uniform attitude towards actions. It has also been mentioned in the Gita:

Na dveshti akushalam karma kushale na anushajjate.

Tyaagi sattvasamaavishtah medhaavi chinnasanshayah. (Ch.18, shloka 10)

Tyaagi (the one who sacrifices the fruits of actions), ***sattvasamaavishtah*** (the one with a *satoguni*⁴⁰ nature), ***chinnasanshayah*** (the one who is free from doubts) {and} ***medhaavi*** (an intelligent person), [the one who] ***na dveshti*** (doesn't hate) ***akushalam*** (unskilful [i.e.] unpleasant) ***karma*** (actions) {and} ***na anushajjate*** (doesn't have attachment) ***kushale*** (for dear actions) [either];

The one who performs actions selflessly is never bound to actions. The one who isn't bound to actions is beyond the cycle of birth and death as well. Now the Supreme Father Shiva will have to give a proof of being *akartaa* through His corporeal form as well. So, what is that proof? A *shloka* has been mentioned for this in the Gita:

Yasya na ahankritah bhaavah buddhih yasya na lipyate.

Hatvaa api sa imaan lokaan na hanti na nibadhyate. (Ch.18, shloka 17)

Yasya (the knowledgeable one who) ***na*** (doesn't have) ***bhaavah*** (the feeling) ***ahankritah*** (of 'I have done it'), ***yasya*** (the one whose) ***buddhih*** (intellect) ***na lipyate*** (doesn't engross in actions), ***sah*** (he) ***na hanti*** (doesn't kill) ***api*** (despite) ***hatvaa*** (killing) ***imaan*** (these) ***lokaan*** (Iron Age sinful people) ***na nibadhyate*** (nor can he be bound).

³⁹ It also means the one who performs intense meditation (*tapasyaa*)

⁴⁰ Consisting the quality of goodness and purity

Now, which deity is the instrument for the destruction of the entire human world and is beyond sins despite being the destroyer of the entire world? This task is of Shankar alone. It isn't the task of Krishna. This itself is the confirmation of the Supreme Father Supreme Soul Shiva proving Himself to be *akartaa* through His corporeal form. The Supreme Father Supreme Soul Shiva is *akartaa* through Shankar alone. Krishna won't be called *akartaa*. Had Krishna been *akartaa*, he would have been free from the karmic bondage of birth and death. But it is not so. As Shankar is called *ajanmaa* and immortal (*amar*), so, Shiva-Shankar himself is *akartaa*.

Just like it has been mentioned in the *shloka* that he doesn't have any hatred towards harmful actions, it proves that he doesn't hate [any] action. The famous story of drinking poison [emerged from] the churning of the ocean of knowledge also proves this point. The story is as follows: when poison in the form of defamation emerged from the churning of the ocean of knowledge, nobody was ready to drink it. All the deities including Brahma, Vishnu and the demons stayed far away and were frightened of the *haalaahal* poison⁴¹ in the form of defamation, but for the benefit of the world, Shiva alone consumed that *haalaahal* poison through Shankar in the form of *Kalankidhar* (the Defamed). There was no effect of this action of drinking the poison in the form of defamation on Him. Well, what else can be the best proof of the quality of being *akartaa*! This proof of [the quality of being] *akartaa* isn't applicable to Krishna in any way either.

THE CORPOREAL ABODE OF THE SUPREME FATHER SUPREME SOUL:

Dhaam itself means home. The souls live with their Father, the Supreme Father Supreme Soul Shiva in the Abode of Peace (*Shantidhaam*) i.e. the Supreme Abode (*Paramdhaam*) and then they come in this mortal world (*mrityulok*) one after the other (*nambarvaar*) according to their part and play their part. What is the home of the soul here, in this world? This body made of five elements itself is the home, the city of the soul. This is why the soul has been addressed as '*purush*' in the scriptures. The very meaning of *purush* is the soul that sleeps, meaning rests in the abode (*puri*) like body. Now a question comes up [in our mind]: what is the corporeal home, the abode of the Supreme Father Supreme Soul? This has been clearly mentioned in the Gita:

Parah tasmaat tu bhaavah anyah avyaktah avyaktaat sanaatanah.

Yah sa sarveshu bhuuteshu nashyatsu na vinashyati. (Ch.8, shloka 20)

Yah (the) *anyah* (other) *avyaktah* (invisible) {and} *sanaatanah* (eternal) *bhaavah* (stage, meaning the stage of the soul) [which is] *tu* (even) *parah* (beyond) *tasmaat* (that) *avyaktaat* (subtle Supreme Abode), *sah* (it) *na vinashyati* (isn't destroyed) *nashyatsu* (despite the destruction {of the physical form}) *sarveshu bhuuteshu* (in all the living creatures).

Now who is the *avyakt* corporeal form of the Supreme Father Supreme Soul Shiva? The one who isn't destroyed despite the destruction of all the elements, he is the lord of the elements, the *Bhuutnath*⁴² Shankar himself. Krishna's death is shown, meaning Krishna is also among those ordinary elements that are destroyed. It is just *Bhuutnath* Shankar who remains imperishable despite the destruction of everyone. This very imperishable corporeal form is the corporeal abode of the Supreme Father Supreme Soul Shiva; it isn't Krishna. A *shloka* mentioned in the Gita also proves that Shankar Mahadev⁴³, the support of the Supreme Father Shiva, himself is the corporeal Supreme Abode, meaning the supreme position (*paramgati*).

Avyaktah aksharah iti uktah tam aahuh paramaam gatim.

Yam praapya na nivartante tat dhaama paramam mama. (Ch.8, shloka 21)

Avyaktah (the invisible Soul World (*Brahmalok*)) *ityuktah* (is said to be) *aksharah* (imperishable). *Tam* (it) *aahuh* (is called) *paramaam gatim* (the supreme position). *Praapya* (after attaining) *yam* (it) *na nivartante* ({the living beings} don't return {to this sorrowful world}). *Tat* (that) [is] *mama* (My) *paramam dhaama* (Supreme Abode).

⁴¹ A deadly poison

⁴² The Controller of the elements

⁴³ The deity of the deities, the greatest deity

The meaning of *gati* is *mukti*, meaning liberation and *sadgati* means true liberation i.e. *jiivanmukti* (liberation in life). We attain both kind of *gati* through the combination of the Supreme Father Shiva and His corporeal form. That corporeal form, through whom we find the Supreme Father Shiva is called the *gati* of the *gatis*, the *param* (supreme) *gati* and the corporeal form who becomes the support of *param gati* himself is the Supreme Abode, meaning the place of residence of Shiva. Now Shankar alone is *avyakt* [and] imperishable (*akshar*) and not Krishna. So, the simple fact is that Shankar alone is the Supreme Abode of Shiva in the permanent way; it is neither Krishna nor any other deity.

THE PERIOD OF THE CORPOREAL INCARNATION OF THE SUPREME FATHER SUPREME SOUL:

Before understanding the time of the corporeal incarnation of the Supreme Father Supreme Soul, it is necessary to understand the time cycle. The time cycle of the world is divided into four ages: the Golden Age (*Satyug*), the Silver Age (*Tretayug*), the Copper Age (*Dwaparyug*) and the Iron Age (*Kaliyug*). Among them, the Golden Age is the elevated age, the Silver Age is slightly lesser [elevated and] the Copper Age and the Iron Age are successively corrupt ages. In this way we can understand that righteousness is decreasing in every age and corruption is increasing gradually. It means, the Golden Age is [complete with] 16 celestial degrees, the Silver Age is [complete with] 14 celestial degrees, the Copper Age is [complete with] 8 celestial degrees and the Iron Age becomes devoid of celestial degrees. Finally, today, we are standing at such a point of the Iron Age, where there is just the success of irreligiousness and corruption (*bhrashtaacaar*) everywhere and we don't find righteousness (*shreshthaacaar*) despite searching it. The question is, which age comes after the Iron Age? Who will be in that age? Who will bring that age? How will this corrupt Iron Age end? Before that we will have to study the subtle knowledge of some topics of the scriptures. The first thing being mentioned is – **please see *shloka 7* of *ch.4*⁴⁴ and *shloka 8* of *ch.4*⁴⁵.**

Now the question is that does God come in every age? Firstly, had God come in every age, why would the world have continued to fall? Why is every successive age less righteous or more corrupt than the previous age? If God comes to establish a new world and religion, does even God establish the inferior and sinful Iron Age after the Copper Age? Secondly, we see there are altogether four ages. If God comes in every age and establishes a new religion and a new world, why have numerous incarnations been shown in the scriptures? Sometimes ten incarnations (*dashaavataar*) and sometimes 24 incarnations have been mentioned and even in the case of those incarnations, the topics of the scriptures are proved to be wrong. When Ram and Parashuram are shown to be present at the same time, one follows the *Kshatriya* religion while the other destroys the *Kshatriya* religion. On one hand the introduction of the soul has been given through Ram and Krishna and on the other hand the existence of the soul itself has been removed through Mahatma Buddha. The entire world is entangled in these 'different opinions of different heads'⁴⁶ and the scriptures. Does God come⁴⁶ to establish an inferior age? **No.** Is God born in every age? **No.** Actually, the human soul is unable to complete its actions, its tasks in one birth, so, it is born again and again. God doesn't complete His task by being born through the womb; rather, He completes it after entering [someone] and [His] companionship with the human body whose support He takes to complete His task itself is called God. God doesn't come in every age. In fact, He comes just once to transform man into *Purushottam*⁴⁷ Narayan in the Elevated Confluence Age (*Purushottam Sangamyug*), meaning He comes at the confluence of the end of the Iron Age and the beginning of the Golden Age. He enters His corporeal form just once and establishes the new religion, the new world where there is just happiness and peace for us children. This very world, this very *Sanaatan* religion established by God passes through the four ages. Though by the end of the Iron Age, that religion of God becomes almost extinct, it doesn't become completely extinct and in this very stage of being almost extinct, He comes again in this world, enters His corporeal human body and establishes the new world [and] the new religion again. We children ourselves make it into a corrupt Iron Age world by dividing it into four ages and by experiencing it. The words '*yuge-yuge*' that have been mentioned in the Gita aren't

⁴⁴ *Yadaa yadaa hi dharmasya glaanih bhavati bhaarat...*

⁴⁵ *Paritraanaaya saadhuunaam vinaashaaya ca dushkritaam...*

⁴⁶ *Tunde-tunde matirbhinna*

⁴⁷ The highest among the souls in following the code of conduct

‘yuga’ (age) in reality, but the shooting of every age ends in the Elevated Confluence Age. One complete cycle of the Golden Age, the Silver Age, the Copper Age and the Iron Age is called a *kalpa*. Actually, the Supreme Father Shiva enters the corporeal [form] and takes the form of God in the end of the four ages. When? At the confluence of the Iron Age and the Golden Age. Only then will it be said that God transformed the lowest, sinful, corrupt, *tamopradhaan* Iron Age world into the highest, pure, righteous, *satopradhaan*, Golden Age world. In this way, the meaning of the *shloka* ‘*sambhavaami yuge-yuge*’ is proved. Even in the end of the end of the Iron Age the Supreme Father Supreme Soul Shiva enters His corporeal atomic form and establishes a purified new religion and destroys the old religions. This is why *Mahaashivaraatri* is famous. A *shloka* mentioned in the Gita also says this; **please see *shloka 7 of ch.9***⁴⁸.

Now it becomes clearer that in the end of one *kalpa*, meaning in the end time of the Iron Age, all the human souls sacrifice everything belonging to them in the nature of the Supreme Father Supreme Soul Shiva, meaning [His] companionship (*pravritti*) with the corporeal one and [then] in order to obtain the fruits of that sacrifice in the forthcoming new world, the Golden Confluence Age, they also have an *alokik* birth through that Supreme Father, Shiva-Shankar. These very reformed living creatures initiate the new *kalpa*.

This proves that the Supreme Father Shiva comes in His corporeal then incorporeal form only in the end of the Iron Age and purifies this sinful world. This is why God is called the Purifier of the sinful. The Supreme Father Shiva doesn’t come in His corporeal form in every age, nor does He have many births. In fact, He comes just once in the end of the Iron Age and transforms the sinful Iron Age world into the pure Golden Age world.

THE COUNTRY OF THE CORPOREAL INCARNATION OF THE SUPREME FATHER SUPREME SOUL:

There is no doubt which country should be the country for the corporeal incarnation of the Supreme Father Supreme Soul. Definitely, that country will be ancient, imperishable and worship worthy like Kashi, Ayodhya, Mathura⁴⁹. No country other than Bharat is such a country. Certainly, the corporeal medium of the Supreme Father Supreme Soul Shiva will also be a resident of the country of Bharat, but this is related to the inert country. Then what is the living country? Actually, one meaning of ‘*desh*’ (country) is ‘*kshetra*’ (area). A *shloka* has been mentioned in the Gita:

Idam shariiram kaunteya kshetram iti abhidhiyate.

Etat yah veti tam praahuh kshetrasya iti tadvidah. (Ch.13, shloka 1)

Kaunteya (O Arjun)! ***Idam*** (this) ***shariiram*** (body) ***abhidhiyate*** (is called) ***kshetram*** (a field). ***Yah*** (the one who) ***veti*** (knows) ***etat*** (it), ***tadvidah*** (after knowing him people) ***praahuh*** (call him) ***kshetrasya*** (the Knower of the field (*kshetrasya*), {meaning ‘the Supreme Soul’}) ***iti*** (in this way).

The body is called ‘*kshetra*’ and the one who knows the *kshetra* i.e. the body is called ‘*kshetrasya*’. So, does it mean that all the doctors, *vaidyas*⁵⁰ of the world are *kshetrasya*? No. Actually, to know the body doesn’t mean to know the non-living body or the corpse, but who is the reason (source) of life in that body? Its reason, meaning the one who knows the soul of the particular body himself is called *kshetrasya*. These are the topics related to the soul, but these topics are applicable to the Supreme Father Supreme Soul as well. The Supreme Father Shiva is indeed the Father of all the souls. When He comes to this world, He will definitely be revealed in front of all the worlds through some or other body and He will transform the old, sinful, demonic, Iron Age world into a new, pure, divine, Golden Age world through that very living body. So, that body is also important, isn’t it? It is a great fortune to become the chariot of the Supreme Father Shiva Himself and the same chariot will be called the field of actions (*karma kshetra*) of the Supreme Father Shiva. A *shloka* has also been mentioned for this in the Gita:

Kshetrasyam ca api maam viddhi sarvakshetreshu bhaarat.

Kshetrakshetrasyayoh gyaanam yat tat gyaanam matam mama. (Ch.13, shloka 2)

Bhaarat (O the one who belongs to the dynasty of [king] Bharat)! ***Api*** (also) ***viddhi*** (know) ***maam*** (Me) ***kshetrasyam*** (as the Knower of the field) ***sarvakshetreshu*** (among all the field like bodies). ***Matam***

⁴⁸ *Sarvabhutaani kaunteya prakritim yaanti maamikaam...*

⁴⁹ Names of pilgrimage places in the North India

⁵⁰ The doctors who treat patients by Ayurvedic medicines

mama (My opinion is) {that} *yat* (the) *gyaanam* (knowledge) *kshetrakshetragyayoh* (of the field and the Knower of the field) *tat* (itself) *gyaanam* (is the true knowledge).

We too have to know the Supreme Father Shiva along with His field of action or the living body [of] Shankar. Only then will we be called knowledgeable, otherwise, we will be called ignorant (*agyaani*). This very living body [of] Shankar is called the country of Bharat or the field of actions of the Supreme Father Shiva. We all have raised the slogan of ‘*Bharat mata ki jai* (victory to Mother India)’ till today, but we forgot the practical form of Shankar, the Father India, the one who even makes that Mother India a mother and we remembered the dark and beautiful child Krishna. When Shankar, the Father India himself is called the corporeal form of the Supreme Father Shiva, it is he who becomes the corporeal medium of the Supreme Father Shiva, but what is the real form of that living Father India? Who is he? A *shloka* regarding this has been mentioned in the Gita:

Tvam aadidevah purushah puraanah tvam asya vishvasya param nidhaanam.

***Vetta asi vedyam ca param ca dhaama tvayaa tatam vishvam anantaruup.* (Ch.11, shloka 38)**

Tvam (You) *aadidevah* (are the first among all the deities, *devaadidev*) [and] *puraanah purushah* (the Ancient man). *Tvam* (You) *param nidhaanam* (are the Supreme refuge) *asya vishvasya* (of this world), [You] *asi* (are) *vetta* (the Knower) {of everything} *ca* (and) *vedyam* (the One who can be known). *Param dhaama* (O the One belonging to the greatest abode)! *Anantaruup* (O the One with infinite forms)! *Vishvam* (the world) *tatam* (has expanded) (through You).

Who has been called the Ancient Man (*Sanaatan purush*) in the scriptures? Who is called *Aadidev* (the first man)? All these are the titles of Shankar alone. So certainly, Shankar alone is the living Father India. He himself is *Dev Dev Mahadev, Aadidev*. Only the children who know and accept Shiva-Shankar in the form of the World Father are called firm *Bhaaratwasis* (residents of Bharat). They themselves are the true *svadeshis*⁵¹; the rest are *videshis*⁵².

THE CORPOREAL FORM OF THE SUPREME FATHER SUPREME SOUL:

The most important *purusharth* (spiritual effort) is to recognize the corporeal form of the Supreme Father Shiva, meaning the actor Shankar. We can understand that corporeal Supreme Soul in the form of an atom through the verses mentioned in the Gita. Firstly, if we look at it in the form of an example, a story, we will be able to understand. Just like the entire world believes that Shri Krishna gave the knowledge of the Gita, Arjun too was feeling like this [earlier] but he was unable to directly see the form or qualities of God described in the Gita. This is why Arjun requested God to fulfill his wish to see Him in His direct form:

Evam etat yatha aattha tvam aatmaanam parameshvar.

***Drashtum icchaami te ruupam aishvaram purushottam.* (Ch.11, shloka 3)**

{Still}, *Parameshvar* (O, the Great Lord)! *Yatha* (the way) *tvam* (You) *aattha* (have narrated) *aatmaanam* (Your Mighty form), {if} *etat* (it) {is just} *evam* (like that), *Purushottam* (O, Supreme Soul)! [I] *icchaami* (wish) *drashtum* (to see) *aishvaram* (the majestic), {the visible} *ruupam* (direct Universal form) *te* (of Yours).

Arjun received this reply:

Na tu maam shakyase drashtum anena eva svacakshusha.

***Divyam dadaami te cakshuh pashya me yogam aishvaram.* (Ch.11, shloka 8)**

Tu (but) [you] *na shakyase drashtum* (won't be able to see) *maam* (My Universal form) *aneneva svacakshusha* (through these very inert eyes of yours), {so I}, *dadaami* (give) *te* (you) *divyam* (the divine) *cakshuh* (eyes {of knowledge}); *pashya* (have vision) [of] *me* (My) *aishvaram* (Mighty) {and} *yogam* (*Jyotirling*⁵³ yogic form) {through it}.

This makes it clear that if you wish to see the Supreme Father Shiva in His corporeal form, these ordinary physical eyes won't be useful. In fact, in order to see and understand God, there is the need of

⁵¹ Those who belong to their own country

⁵² Those who belong to other countries; foreigners

⁵³ *Ling* (representation of Shiva) of radiance

the third eye of knowledge and nobody else except the Supreme Father Supreme Soul Shiva can give [us] these eyes. Arjun was also considering Krishna to be the so-called God [on seeing] through his physical eyes, but when he tried to understand the Supreme Father Supreme Soul through divine eyes, he realised that the Giver of the knowledge of the Gita isn't this Krishna; that is why Arjun requested again:

Aakhyaahi me kah bhavaan ugraruupah namah astu te devavara prasiida.

Vigyaatum icchaami bhavantam aadyam na hi prajaanaami tava pravrittim. (Ch.11, shloka 31)

Devavara (O Mahadev, the Greatest among the deities)! ***Aakhyaahi*** (tell) ***me*** (me) ***kah*** (who are) ***bhavaan*** (You), ***ugraruupah*** (the One with such a fearful form)? ***Namah astu*** (salutations) ***te*** (to You). ***Prasiida*** (be pleased). [I] ***icchaami*** (wish to) ***vigyaatum*** (know) ***bhavantam*** (Your) ***aadyam*** (primeval form) ***hi*** (because) ***na prajaanaami*** (I don't know) ***tava*** (Your) ***pravrittim*** (activities).

It is completely clear through this *shloka* that Arjun was confused to a great extent. Whatever he saw through his physical eyes, the one whom he considered [to be] the Giver of knowledge of the Gita was Krishna, but [on seeing] through the *alokik* eyes given by the Supreme Father Supreme Soul Himself, he didn't see Krishna, instead he saw someone else, the One with a fearful form. Arjun made this request to understand this frightening, corporeal companionship of the Supreme Father Supreme Soul clearly. **Had Arjun just seen Krishna through the divine eyes as well, where was the need to ask 'who are you'? This itself makes it clear that the corporeal companion of the Supreme Father Shiva isn't Krishna**, rather, it is someone else. But who is he? On hearing this request of Arjun God replied:

Kaalah asmi lokakshayakrit pravridhah lokaan samaahartum iha pravrittah.

Rite api tvaam na bhavishyanti sarve ye avasthitaah pratyaniikeshu yodhaah. (Ch.11, shloka 32)

Asmi (I am) ***pravridhah kaalah*** (*Mahaakaal*⁵⁴) ***lokakshayakrit*** (who brings about the mega destruction of the world) {and I} ***pravrittah*** (am engaged) ***samaahartum*** (in gathering) ***lokaan*** (the people) ***iha*** (in the Confluence Age, at the end of the Iron Age). ***Ye*** (the) ***yodhaah*** (debating warriors who are) ***avasthitaah*** (standing) ***pratyaniikeshu*** (in the mutually opposite communities in the form of armies), ***sarve*** (they all) ***na bhavishyanti*** (won't survive) ***api*** (even if) ***tvaam*** (you) ***rite*** (don't fight {the religious war}).

Here, it is completely clear that the Supreme Father Shiva comes in this world, so that He can destroy the sinful world and establish the pure world. The sinful world is destroyed through Shankar himself. In order to know the corporeal form of the Supreme Father Shiva, there is the need of divine eyes, meaning the third eye. Now, can the one who himself is *Trinetri* (the one with three eyes) give [us] the third eye or will the one who doesn't have the third eye at all give [it to us]? So certainly, that is also Shankar alone. It is proved in every way that the one whom Arjun considered to be the Giver of the knowledge of the Gita isn't Krishna, instead, the Supreme Father Shiva Himself is proved to be the Giver of the knowledge of the Gita through His corporeal form, Shankar, the one with three eyes. This very companion form of Shiva and Shankar is called God; nobody else is the form of God at all.

THE NAME OF THE CORPOREAL INCARNATION OF THE SUPREME FATHER SUPREME SOUL:

Any name is given based on the task performed. Those who perform good deeds are given good names while those who perform bad deeds are given bad names. In the same way, the corporeal form of the Supreme Father Shiva will also have some name, but what is it? Just like the meaning of the name of the Supreme Father Shiva is 'the Benevolent', the meaning of the name of the corporeal form should also be benevolent. Not having any partiality, to have an equal vision is the firm proof of being benevolent. Now, who among all the deities sees everyone equally, the one who doesn't differentiate [between people]? If we talk about Brahma, it has been shown in the scriptures that Brahma has mostly given boons to the demons, though he likes the deities as well. As regards Vishnu, he has always favoured the deities. This itself has been mentioned in the scriptures. Shankar alone is the deity who gives boons to both, the demons as well as the deities; he has an equal vision for both. So, he is firmly benevolent, isn't he?

The second thing is that in the end of the Iron Age, the world becomes a complete horrible hell, where all the souls keep becoming sorrowful and they become weak by becoming sinful. This is why

⁵⁴ The death of the deaths, the Great Death

nobody has the power to face sorrow. The Supreme Father Shiva comes in this world to liberate [us] from this very sorrow and give peace or *mukti* (liberation) and *jiivanmukti* (liberation in life) to all the restless souls. So certainly, the corporeal companion of Shiva will also be famous for this specialty. He is Shankar. The meaning of the word ‘Shankar’ has been mentioned at many places in the scriptures as ‘*shaant karoti*⁵⁵’ (Shankar). It has also been mentioned in the Gita – **please see shloka 3 of ch.10**⁵⁶.

This makes it clear that only when we consider Mahesh, the Great Lord (meaning Shankar) as the corporeal form of the Supreme Father Shiva will we be liberated from sins, meaning the companionship of Shiva-Shankar Bholenath⁵⁷ itself is the Purifier of the sinful that purifies the sinful.

Now it is clear that the name of the corporeal companion of the Supreme Father Shiva is Shankar or Mahesh or *Ishwar* indeed, meaning Shankar is the permanent corporeal form of Shiva; it isn’t Krishna or any other soul.

Here everything is becoming clear that the name, form, place, time, abode, qualities, etc. of the Supreme Soul, the corporeal form of the Supreme Father Shiva now just points towards Shankar, who himself becomes incorporeal, vice less and egoless by being engrossed in the remembrance of the Supreme Father Supreme Soul Shiva, the Point of Light. Among all the deities including Krishna, no one is shown in the form of such a great *tapasvi*. With the power of this very *tapasyaa*, the soul who plays the part of Shankar attains the stage equal to Shiva, because of which the world isn’t able to realize the difference between Shiva and Shankar at all and finally, it makes Shiva and Shankar one. It is said ‘*aatma so paramaatma (the soul is equal to the Supreme Soul)*’ for that soul of Shankar himself. This is applicable to Shankar alone, but by applying this to every soul, we have committed the dreadful crime of making God omnipresent. Shiva-Shankar, the Giver of the knowledge of the Gita Himself is the pure household (*pravritti*) of Bholenath Shiva, the Giver of the knowledge of the Gita; it isn’t Krishna or any other soul. This is why it has also been mentioned in the Gita:

Tatah padam tat parimaargitavyam yasmin gataah na nivartanti bhuuyah.

Tam eva ca aadyam purusham prapadye yatah pravrittih prasrita puraani. (Ch.15, shloka 4)

Tatah (from that {Iron Age world below}) [we] ***parimaargitavyam*** (should search, meaning know) ***tat*** (the) ***padam*** (status of Vishnu), [the place from] ***yasmin*** (where) ***gataah*** (the ones who have gone) ***na nivartanti*** (don’t return {to this sorrowful world}) ***bhuuyah*** (again). [We] ***prapadye*** (should seek the shelter) [of] ***tameva*** (that very) ***aadyam purusham*** (*Adidev*, the corporeal form of Shiva, the first man) ***yatah*** (from whom) ***puraani*** (the old) ***pravrittih*** (events) {of this world tree} ***prasrita*** (have [begun and] spread).

It is the remembrance of no one else other than Shankar, the corporeal form of the Supreme Father Shiva, the seed of the tree like world itself. Just like opposition can be seen everywhere in this world, it is clear that the seed of the world will also have those qualities.

There have been divine people as well as demons in the world; there is day as well as night. There are good as well as bad people. Just like this world is made up of opposite qualities, there is the remembrance of Shankar, the seed of the world as well in the same way. He has bound the *Ardhanaariishwar*⁵⁸ form of the Mother and the Father in himself. Nectar is shown in the form of a half-moon on the head⁵⁹ and he also becomes the form who removes sins by drinking *haalaahal* poison. He is called *Bhole* (the Innocent one) for the innocent and he is also called *bhaale* (spear) for the frauds and deceivers. He is called the greatest among the deities, *Ishwar* among the eight deities (*ashtadev*) and he is also called the *Ishwar* of the demons, ghost and spirits and the ones with devilish nature. He has held Ganga (the river Ganges), the symbol of coolness in his hairlocks and he is famous as the one with the third eye in his destroyer form. He wears the clothes [made] of the skin of an elephant, the biggest body conscious animal and is called *Gajcarmadhaari*⁶⁰ and he is also seen in the incorporeal, naked form, in the form of a soul by being immersed in the remembrance of the Supreme Soul. Shankar alone has the

⁵⁵ The one who makes [everyone] calm

⁵⁶ *Yah maam ajam anaadim ca vetti lokamaheshwaram...*

⁵⁷ The Lord of the innocent

⁵⁸ Half male and half female

⁵⁹ The sign of the boon of immortality given by Shankar to the Moon

⁶⁰ The one who wears the skin of an elephant

capability of even cooperating with these opposing qualities by satisfying [them] and keeping both of them (demons and deities) united. This is why he is proved to be benevolent for everyone. Whether he is a demon or a deity, he cooperates with everyone in a detached form by seeing them with an equal vision. This is why it has been clearly mentioned in the Gita as well:

Tapaami aham aham varsham nigrihnaami utsrijaami ca.

Amritam ca eva mrityuh ca sat asat ca aham arjun. (Ch.9, shloka 19)

Aham tapaami (I am burning {by becoming the Sun of Knowledge}), ***aham varsham*** (I {become clouds and} rain the rain of knowledge), ***nigrihnaami*** [I] (absorb) ***ca*** (and) ***utsrijaami*** (release) {the water of knowledge in the form of the Sun} ***ca*** (and) {I} ***amritam*** (am the nectar in the form of knowledge) ***ca*** (and) [I am] ***asat mrityuh*** (death in the form of falsity) ***ca*** (too). ***Arjun*** (O Arjun, the one who earns the true fortune)! ***Aham*** (I) {Myself am} ***sat*** (the truth forever).

These qualities clearly describe the qualities of the corporeal one. None of these qualities is applicable to Krishna. Shiva-Shankar Bholenath alone is the Giver of the knowledge of the Gita, meaning God of the Gita and not the child Krishna. This alone has been considered as the main reason behind *dharma* and *adharma*. Not considering the actual form to be the corporeal form of God and considering any other bodily being to be that itself is *adharma*, a terrible sin. This is why those who consider Shiva-Shankar Bholenath as God of the Gita are the Pandavas and those who consider Shri Krishna (and the other gurus like Vyas and so on) as God of the Gita are the Kauravas who follow the path of *adharma*.

Here, all the three kinds of people become clear. One kind is those who just accept the Supreme Father Supreme Soul as a light [or] in the form of an incorporeal point of light, meaning the Yadavas and the second is the Kauravas, meaning those who do accept God in the corporeal form, but consider Krishna and the other bodily beings like Vyas and so on themselves to be the givers of the knowledge of the Gita in the form of God, and the third [but most] important is the Pandavas, meaning those who consider the incorporeal Point of Light to be God and consider His real corporeal form, Shiva-Shankar Bholenath alone to be the Giver of the knowledge of the Gita.

THE BASIS OF RISE AND FALL – THE GITA

THE REAL PANDAVAS AND KAURAVAS:

We have been listening to the story of the Pandavas and the Kauravas from childhood. Despite being brothers of each other, there was a world of difference between both the groups and their thinking. The Pandavas were the ones who followed the path of *dharma* shown by God [and] they were brave and righteous. They always lived with the feeling of altruism and benefit to the world. Opposite to this, the Kauravas always defamed the path of *dharma* for the sake of selfishness and just followed the path of *adharma*. There were five Pandavas, meaning they could be counted on the finger tips and there were 100 Kauravas, meaning they were in the greatest number when compared to the Pandavas. Despite this, who were the final winners? The Pandavas. Though the ones who follow the path of *dharma* are tested a lot, everyone loses against truth and the Supreme Father Shiva certainly comes in His corporeal form and gives us the introduction of this true *dharma*. That form [of] God is indeed Shiva-Shankar Bholenath, but by inserting the name of Krishna in the Gita and by considering Krishna himself to be God of the Gita, they have committed a terrible *adharma*. There is a special difference between God and the deities. Actually, the human being himself imbibes divine virtues and becomes a deity and he imbibes demonic traits and becomes a demon as well. Krishna has also achieved the status of a deity through his *purusharth* and by following the path of God, but God Himself is the One who shows the path. Deities are considered according to the celestial degrees; [they are said to be] complete with 16 celestial degrees, complete with all the virtues, *maryaada purushottam* and so on. But God is certainly beyond the celestial degrees (*kalaatit*), He is beyond the virtues, He is the One who remains in an incorporeal stage, the stage [in which He is] beyond the body despite living in the body. It has been mentioned in the Gita as well:

Anaaditvaat nirgunatvaat paramaatma ayam avyayah.

Shariirasthah api kaunteya na karoti na lipyate. (Ch.13, shloka 31)

Kaunteya (O Arjun, the son of Kunti)! ***Anaaditvaat*** (because of being eternal) {and} ***nirgunatvaat*** (being free from the combination of all the three qualities), ***ayam*** (the) ***paramaatma*** (Supreme Soul) ***avyayah*** (is

imperishable); {that is why} **na karoti** (He neither performs actions) **na lipyate** (nor is He smeared by them) **api** (despite) **shariirasthah** (living in the body of Prajapita Brahma).

This is why Shankar, the corporeal form of Shiva alone is shown with minimum clothes or naked, as the representation of Shiva. The undressed and naked form of Shankar itself is the proof of him being incorporeal, it means, not having body consciousness. But Krishna is a deity with divine virtues; he isn't the *nirgun*⁶¹ God. In the previous *shloka* the introduction of God being *abhoktaa* has also been given. Not to be smeared by the *haalaahal* poison despite drinking it, this is also the sign of Shankar being *abhoktaa*. Krishna is certainly *bhoktaa*⁶². All the deities are *bhogis*. The human being himself makes *purusharth* and becomes a deity and attains heaven and then by experiencing happiness continuously, he becomes a human being [again]. A *shloka* mentioned in the Gita also makes it clear:

Te tam bhuktvaa svargalokam vishaalam kshiine punye martyalokam vishanti.

Evam trayiidharmam anuprapannaah gataagatam kaamakaamaa labhante. (Ch.9, shloka 21)

Te (those knowledgeable ones) ***bhuktvaa*** (enjoy) ***tam*** (that) ***vishaalam*** (vast) ***svargalokam*** (Golden Age and Silver Age heaven) [and] ***vishanti*** (enter) ***martyalokam*** (the Copper Age and Iron Age mortal world) ***punye kshiine*** (when the fruits of their noble deeds are reduced). ***Evam*** (in this way), ***anuprapannaah*** (those who follow) ***trayiidharmam*** (the three religions [i.e.] the Brahmin, the Deity and the *Kshatriya* [religion]) ***labhante*** (achieve) ***kaamakaamaa*** (the desirable desires) ***gataagatam*** (related to the past and the future).

It means, they perform noble deeds (*punya*) and go to heaven and when [the fruits of] their noble deeds are reduced, they go to the mortal world (*mrityulok*). Krishna and the other deities also pass through this cycle of the world of heaven and the mortal world, but Shiva-Shankar Bholenath doesn't because he isn't a deity, instead he is the companion of God. This is why he is called Amarnath (the Lord of the immortal). Krishna is certainly not called Amarnath. Despite everything being so clear, not accepting the *ajanmaa*, *akartaa*, *abhoktaa* [and] incorporeal Supreme Father Supreme Soul Shiva-Shankar Bholenath as God of the Gita in the real form and accepting the *kartaa*⁶³, *bhoktaa*, corporeal deity soul Krishna, who is entangled in the cycle of birth and death [to be God of the Gita] is a complete defamation of God, meaning the Creator of the *Sanaatan* Religion. This itself has led to the downfall of the *Sanaatan* Religion.

Therefore, those who consider Krishna as God of the Gita will certainly be called the Kauravas, the blind children of the blind and those who follow Shiv-Shankar Bholenath by knowing, understanding [and] accepting [Him] as God of the Gita along with the proofs and according to all the [mentioned] verses of the Gita will certainly be called the Pandavas. It is just because of accepting and not accepting these very topics of truth and falsity and by following or not following those paths that the Pandavas and the Kauravas are born. It is clear that the number of Kauravas is much more than the Pandavas even today.

Now the question is, when are the Pandavas and the Kauravas born? Is it in the Copper Age? No. The Pandavas and the Kauravas are actually the remembrance of the Confluence period of the Iron Age and the Golden Age when the Supreme Father Shiva, the Supreme Soul comes to this world through His corporeal form, meaning through the companionship with Shankar and transforms the Iron Age hell into the Golden Age heaven and purifies the sinful.

THE TRUE GITA VS THE FALSE GITA:

It is famous in the scriptures that sage Kashyap had two wives. The name of the first one was Diti and that of the other one was Aditi. Demons (*daitya*) were born from Diti and deities (*devataa*) were born from Aditi. One thing is certainly clear from this, that because of the two different lands (*dharni*⁶⁴) (Diti and Aditi), children with two different thinkings, colours and vibrations (demons and deities) are born from sage Kashyap despite being from the same seed.

⁶¹ Devoid of all the qualities

⁶² The one who seeks pleasure

⁶³ The one who performs actions

⁶⁴ *Dharni* means the maidens and mothers in the unlimited

The Giver of the knowledge of the Gita, meaning the Husband God of the Gita is Shiva-Shankar Bholenath alone who has created the Gita, which is called the crown jewel among all the scriptures. But there are two forms of the Gita. One is the Gita in which Shiva-Shankar Bholenath has been clearly accepted as God of the Gita. This very Gita is true, undivided and the pure Gita in reality. The second Gita is the one in which the deity Krishna has been made God of the Gita. This is the ruined and the false Gita.

Earlier, the Gita was just considered a creation (book) supporting the existence of the Incorporeal One (*niraakaarvaadi*), but the succeeding gurus and holy men inserted the name of Krishna in it. The famous historians have also proved this fact. Hopkins has said in 'the Religions of India' (1609), pg.396, the Radhakrishnan Gita, page 17: "the Krishna-dominated form of the Gita which is available now, was a Vishnu-dominated poem earlier and even before that it was a non-communal creation." Farrkuhar has written on page 12-14 in the Religions Literature of India (1620): "This Gita is an ancient poetic Upanishad which was probably written after Shvetaashvataropanishad and it has been revised into the present form by some poet to support the faith of Krishna (*Krishnavaad*) in the period after the death of Christ." According to Garvey: "Earlier, the Bhagwad Gita was a book (*granth*) related to Saankhya yoga⁶⁵, in which the tradition of worshipping Krishna Vasudev was incorporated later on and by considering Krishna to be a form of Vishnu, the combination of this (the two methods of worship) was set with the Vedic tradition in the third century B.C. The original creation was written in 200 B.C. and its present form was prepared in the second century A.D. by some follower of Vedant⁶⁶." Holtsman believes the Gita to be the poem that was Sarveshvarvaadi (pantheism) and was later transformed into a form in which Vishnu was [considered] prominent. Keith also believes that originally the Gita was an Upanishad like the Shvetaashvatar kind, but later on it was revised for the convenience of Krishna's worship. (Quoted from pg.17 of the preface of Radhakrishnan's Gita.)

Certainly, these topics make it clear that Gita is a creation (book) which supports the existence of the Incorporeal One, but the devotees of Krishna inserted the name of Krishna in it. Because of this the Gita has been ruined. Because of the Gita becoming ruined, the existence of the *Sanaatan dharma* (the Ancient Deity Religion) also disappeared gradually. The changed form of the same *Sanaatan dharma* is called Hinduism. The Gita has been completely ruined in the Hindu religion. The number of commentaries that have been made on the Gita is more than the number of commentaries made on any of the scriptures of the world and all the commentaries [on the Gita] contradict each other. "Different heads have different opinions". All those who have made commentaries on the Gita were human beings and they are certainly vicious. Will the commentaries made by vicious intellect take us towards adulteration or towards purity? This is why the Creator of the Gita Himself, the incorporeal then corporeal Shiva-Shankar Bholenath alone can narrate the true and pure meaning of the Gita. It is His Gita that will be said to be true and the Gita in which Krishna is considered as the creator or the giver of the knowledge of the Gita will be called the false and ruined Gita. Through this very difference between the true and the false Gita, the difference between the Pandavas and the Kauravas also becomes clear. This topic of the true and the false Gita and the Pandavas and the Kauravas isn't about the Copper Age, instead, it is about now, the end time of the Iron Age. It is [the confluence of] the end of the Iron Age and the beginning of the Golden Age, meaning the Confluence Age, the time of the confluence of both [the ages]. This is why it has been mentioned in the Gita:

Sarvadharmaan parityajya maam ekam sharanam vraja.

Aham tvaa sarvapapebhyah mokshayishyaami maa shucah. (Ch.18, shloka 66)

Parityajya (renounce) ***sarvadharmaan*** (all the {sects, communities, etc., the bodily ostentatious} religions) ***vraja*** (and come) ***sharanam*** (under the shelter) ***maam*** (of Me, the One with an incorporeal stage). ***Aham*** (I) ***mokshayishyaami*** (will liberate) ***tvaa*** (you) ***sarpapapebhyah*** (from all the sins). ***Maa shucah*** (don't grieve).

Now if we talk about all the religions, there weren't so many religions in the Copper Age. It is about the end time of the Iron Age. The Pandavas and the Kauravas, the two Gitas in the form of their inspiration [meaning] one is the true Gita and the other is the false Gita and the true present form of the

⁶⁵ One of the Hindu systems of philosophy relating to number or calculation

⁶⁶ A monistic philosophy and theology based on the Upanishads

real God, they all are playing their part at present [i.e.] in the confluence time of this Iron Age and the forthcoming Golden Age and gradually we are starting to see clearly two groups, the true Pandavas and the false Kauravas. There is God with the truth and falsity has the power of the body, wealth and people. Truth creates the power of the mind with the help of God. Now, the atmosphere of the Mahabharata [war] is becoming hot gradually.

DUTIES OF GOD

What is meant by God? Why do we need God? These questions appear very ordinary, but today this has become a social issue. Today's generation finds truth just in the glitter, show-off and progress of science and by considering that itself to be everything it is stepping towards atheism. They don't need the real God at all because they are getting their desired temporary fruits from science. Today, the number of those who are satisfied with this happiness like the excrements of a crow (*kaagvishta*) that remains for a short time is increasing. On seeing this pace [of the evolution of the world], it appears that it won't take much time for the world to become completely atheist. And anyhow, why wouldn't the world become atheist! If we try to mislead someone by mixing false topics in the scriptures, who will have faith? Today, even if the world is becoming atheist, there is just one root cause of it. It is: who is God of the Gita? What is the actual duty of God of the Gita? Why does He come to this world? Because of remaining deprived of the real answer to these questions, the world is moving towards atheism. Tasks like the conversion of religions are being performed. Everyone is unhappy with the Hindu elements and is adopting other religions. If we find the correct answer for these questions, numerous religions won't prosper at all, rather, they all will unite to become one. But who give the solution to these questions? It is God Shiva-Shankar Bholenath. The answers to these questions themselves is called knowledge and the knowledge certainly comes from the Giver of knowledge, Shiva-Shankar Bholenath. This is why in the path of *bhakti*, the very slogan of those who go to the temple of Shiva-Shankar is: '*Bhar de jholi, bhar de jholi* (fill up my bag)'. This bag isn't to be filled with physical wealth, instead, it is to be filled with the gems of knowledge on which the path to obtain peace and happiness depends. This itself is a duty among the main duties of God. The meaning of knowledge is information. Understanding itself is called knowledge. The one who gets this eye of knowledge himself is someone truly knowledgeable. This itself is called the third eye. This is especially the sign of Shankar.

But, will God's task be completed just by giving knowledge? What is the main duty of God, for which He comes in this world? To transform this sinful, *tamopradhaan*, stained world into a pure, *satopradhaan*, unstained world, meaning to transform it into a pure heaven from an impure hell; this is why God is called the Purifier of the sinful and when we become pure, peace and happiness will automatically become ours. Then we will be in heaven, won't we? And this is possible only through the companionship (*pravritti*) of Shiva and Shankar. A *shloka* has been mentioned in the Gita as well:

Shaknoti iha eva yah sodhum praak shariiravimokshanaat.

Kaamakrodhodbhavam vegam sa yuktah sa sukhi narah. (Ch.5, shloka 23)

Yah (the person) *sodhum shaknoti* (who is able to bear) *vegam* (the impulses) *kaamakrodhodbhavam* (of lust and anger) *praak* (before) *shariiravimokshanaat* (he dies) *iha eva* (in this very world), *sa narah* (that human being) *yuktah* (is a yogi), *sa sukhi* (it is him who is happy).

Who in the scriptures has conquered his sinfulness or lust and anger? It is Shankar alone; this is why the companionship of Shiva and Shankar in the form of God itself will be clearly called the Purifier of the sinful. It is He who is the deity of peace (*shantideva*) as well as the deity of happiness (*sukhdeva*). The one who can himself end his sinfulness alone can relieve others of their sinfulness as well. This itself is the real duty of God. God Shiva accomplishes this very task through Shankar, His *ekvyaapi* form in an incognito way in this world.

OM SHANTI

**The great sentences of the Supreme Father Supreme Soul Shiva
mentioned in the picture of the Kalpa Tree**

THE SEED OF THE KALPA TREE

Jyotirlingam (the form of light) Shiva, the incorporeal God of the Gita, says through the lotus like mouth of *Brahmaji*:

O children! This expansive human world is like an inverted tree. I am its imperishable seed form and I dwell in *Brahmalok* (the Soul World), beyond the light of the sun and stars of this world. I, the Supreme Soul with an *avyakt* (subtle) form, am not omnipresent in this corporeal world. Rather, just as an ordinary seed contains the *sanskaars* (traits) of the beginning, middle and end of its growth, similarly, I also have the knowledge of the three aspects of time of this world. Hence, I alone am Omniscient and *Trikaaldarshi* (the one who knows the three aspects of time). Because of this, I alone give the true knowledge of this creation at the time of the end of the old tree and the re-establishment of the new tree.

O children! Every ordinary tree grows out of a single seed. Similarly, I, the seed form Supreme Soul am only one. All the other human beings are not forms of Me, God; rather, they are the true creations of Me, the eternal and unchangeable seed form. To consider this tree like creation to be untrue is like considering Me, the Seed Form Supreme Soul to be untrue.

**The great sentences of the Supreme Father Supreme Soul Shiva
mentioned in the picture of Lakshmi-Narayan**

THE ONLY MISTAKE

Dear children! 5000 years ago, at the time of the Mahabharat, it was I who narrated the imperishable knowledge; its memorial is famous as the scripture Shrimad Bhagwad Gita. But, the biggest mistake committed by the residents of Bharat is that they have condemned the very Shrimad Bhagwad Gita, the gem of all the scriptures, by writing the name of the one who has 84 births, the one who is complete with all the virtues, complete with 16 celestial degrees, the first prince of the pure (*satopradhaan*) Golden Age, Shri Krishna (who has himself achieved this status through this Gita) instead of writing My name, the Supreme Father Supreme Soul Shiva, the Ocean of Knowledge, the Giver of the knowledge of the Gita, the Giver of divine vision, the Purifier of the sinful, the One who is free from the cycle of birth and death, the One who is always liberated, the Giver of liberation and liberation in life to the people of all the religions. It is for this very reason that the residents of Bharat have lost spiritual connection (yoga) with Me, and have become corrupt in religion, corrupt in actions, sinful, insolvent and sorrowful.

Had the scholars, teachers and the erudite men of Bharat not committed this mistake, the people of all the religions of this world would have accepted the Shrimad Bhagwad Gita as the great sentences [narrated] by Me, the most beloved Supreme Father Shiva, who is the Liberator and Guide to the abode of *nirvana* and they would have read it with so much love and devotion considering it to be their religious scripture and they would also have esteemed Bharat as their highest pilgrimage place considering it as My, the Supreme Father's birthplace.